

THE OCCIDENT.

VOL. XXVIII.—No 5.

SAN FRANCISCO, WEDNESDAY, FEBRUARY 2, 1887.

WHOLE No. 971

THE OCCIDENT.

A Presbyterian Family Newspaper.

PUBLISHED EVERY WEDNESDAY.

TERMS OF SUBSCRIPTION:

\$2.50 a year if paid in advance.
\$3.00 a year if paid after three months.
To Clergymen \$2.00 a year if paid in advance.

Remittance will be at our risk when sent by express; Wells, Fargo & Co's, P. O. money order, in registered letter, or by drafts payable to our order.

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All communications should be addressed to

THE OCCIDENT,

757 MARKET STREET,

SAN FRANCISCO, CAL.

Entered at the San Francisco Post Office as Second Class Mail Matter.

Important Events.

That our readers may see how Frenchmen regard the European crisis we copy from *Public Opinion*, the translation of an editorial of the *Courrier des Etats-Unis*.

Germany and France stand in a clearly defined position toward each other and they know it. They will fight some day or other. When? It is the secret of the future. In the meanwhile they have only to prepare themselves for the conflict. The whole policy of Prince Bismarck tends to this end, whilst striving by all means, possible or impossible, to increase the military strength of the empire, and clear the field of all complications that may encumber it. But the actual crisis has many aspects. The immediate point of view is the conflict between Prussian militarism and the resistance it provokes among a people more and more harassed by the burden of the armed peace. In the word, the question for Germany to decide is which shall be lord, national representative or autocratic power. As regards Europe, it is abridged in these terms: Democracy or despotism? When the supreme hour for France and Germany shall arrive, it will matter less which of the two powers shall be victorious over the other than which principle shall prevail, and whether the new era that will dawn upon Europe shall be an era of popular government or one of autocratic tyranny. For our own part we feel a confident hope that it is liberty which will be triumphant, and an abiding trust in the progressive march of Democracy and the high destiny of France."

The House at Washington has passed without a division, the Tucker substitute for Edmunds' anti-polygamy bill. The difficulty found in conducting prosecution under the present Edmunds law was in obtaining evidence. The common-law principle that a lawful wife's testimony could not be used against her husband to prove his polygamous relations with other women has

prevented many convictions. This bill makes such testimony competent. It also, as did Edmunds' bill, provides for winding up the church financial corporations, which have been its chief strength. As a chartered corporation under the laws of the Territory, the church had great political power, and by its emigration fund it fed itself with converts from abroad. With these abolished it will be attacked in its citadel. The Territorial militia and the Nauvoo Legion are also abolished, and the appointment of probate and other judges and county officers is given to the President, and of minor county officers to the governor. Delegate Cain made his wail about persecution and inhuman slavery, but it availed nothing. The bill now goes back to the Senate for concurrence, and will doubtless receive it. An important feature of the bill is that it abolishes female suffrage, by which the church sought still further to strengthen itself, by compelling women to bind tighter their own bonds. Polygamy will die hard, but it is doomed.

A strenuous effort is being made in Ohio, under the Dow Law, to close liquor saloons on the Sabbath. In commenting on this effort and the opposition to it, the *Toledo Blade* says:

"The desperate fight the saloons are making for open doors on Sunday is because their Sunday patronage is very profitable. Sunday is the only idle day for a large portion of the community. Those who are drinking men spend the larger portion of the afternoon and evening in saloons, and as a result a large percentage of their week's wages finds its way into the pockets of the saloon-keepers. Yes, we know that all the workingmen and salaried men of the city don't get paid on Saturday, but a majority do; but those who do not have very little time to loaf in saloons during the rest of the week (if they are patrons of it), and hence don't spend all their money. What they have left is added to the Sunday harvest of the gin-mills. The Sunday saloons are far more potent influence for evil among young men than any other in the city. Sunday gives idle time, the open saloon gives opportunity. The evil thus done more than counter-balances the influences for good of all the churches, Sunday-school, and other Christian influences. It is easier to prevent crime, law-breaking, and pauperism than it is to cure them. Let us have the saloons closed on Sunday, the one day on which their opportunities for harm are most potent.

We are not committed to any one method in the effort to suppress the liquor traffic. We believe the best way is that which is most effective. Hence we gather what facts we can as to the result of different experiments, for the information and consideration of our readers. Here is one:

"Gov. Marmaduke's brief summing up of the results of the high-license system in Missouri exhibits its effectiveness in the double capacity of an agent of temperance and a source of revenue. When it first went into operation there were 3,601 saloons and places where

liquor was sold in the State; now there are 2,980, a reduction of 651, or one-fifth. One saloon out of every five in the State, four years ago, therefore, has been closed up, and this although the population has steadily increased in these four years. The drinking habit in Missouri has declined till it takes an average of 820 persons to support one saloon, a very creditable showing in comparison with Maine, where there is a saloon to 500 souls. And this is not all. Under the old low-license system of 3,601 dram shops yielded an annual revenue of \$547,320; under the new system 2,800 dram shops yield \$1,842,208. So that one-fifth fewer saloons yield three times as much revenue. The minimum license fixed by county courts is \$550; the maximum is \$1,200; and if the saloon be in a town or city the authorities can add as much more as they please. In some towns in the State the total license paid by the saloon is \$1,500. The Governor recommends an important modification of the law, one that will forbid the sale of spirits at drug stores, groceries and all other places except the licensed saloons. The drug stores sell some liquor in small quantities, and the groceries sell by the gallon without paying license. The Governor's recommendation is based on the idea that the high license which the saloons pay entitles them to a monopoly of the traffic.

A writer for the *Boston Advertiser* says in the course of an interesting paper on novels that "Realism means in the minds of its devotees, telling the truth about the world and the men in it. But such an ideal of fiction as this cannot be wrong; how, therefore, can we regard it with fear? It is not wrong. If this ideal were actually carried out by the 'realists,' we should have for them only words of praise. But the radical defect of this school lies in imagining that the truth about men and women strikes but skin deep; in supposing that a science of human nature is possible; in believing that the art of fiction is the art of imitation, and that in carrying out this art it is necessary to imitate merely the outsides and shows of things. No falseness of criticism was ever formulated than this, that art is imitation, and that other supposition that realism, the description of things as they are, is but an art of close and accurate observation of men as they appeal outwardly in society, is equally untrue."

Congress has taken up the Fisheries' Dispute and passed a bill authorizing the President to enforce upon Canadian vessels in American ports the same restrictions to which our own vessels are subjected in Dominion ports, and to prohibit the importation of fish and merchandise from Canada by land routes. These retaliatory measures are, of course, based upon the principles of reciprocal trade established by international agreement, the position being that the fisheries stipulations of the treaty of 1818 have been superseded, so far as they are involved in the present dispute, by subsequent commercial leg-

islation sanctioned by Great Britain and the United States.

The passage by the Canadians of a law declaring that all American fishing-vessels entering Canadian waters for other purposes than those mentioned in the treaty shall be forfeited, and that all other vessels coming within the three mile limit may be seized and examined, is in plain violation of treaty and of principles of comity and good neighborhood. Under these circumstances, then, the passage of the Senate bill may be productive of good, in that it may lead the Canadians to lessen their pretensions, though that retaliatory measure will permanently settle the question it would be clearly unwise to assume. There will, no doubt, be a good deal of bluster, and then both parties will see the necessity of an amicable adjustment of their differences.

Father McGlynn of St. Stephen's church (Roman Catholic) New York, is a disciple of Henry George, and made speeches for him during the mayoralty contest in New York. Thereupon the archbishop suspended him from the priesthood. And then the Catholics of New York held an indignation meeting at Cooper Institute, and passed the following resolution:

As Catholics, loyal to our religion and its highest interests, we protest most emphatically against any attempt to extend ecclesiastical authority into the domain of politics, and, while cheerfully yielding full sphere of obedience to the authorities of the church in matters of religion, we emphatically deny the right of the Pope, the Propaganda, or archbishop to prescribe for American Catholics, lay or clerical, what economic opinions they shall express, or what line of political action they shall pursue or abstain from; and we denounce any attempt to inflict ecclesiastical penalties upon American citizens, lay or clerical, for political speech or action; the dragging of religion into politics is both scandalous to the church and dangerous to the principles of American freedom; and we further protest against Dr. McGlynn's summons to Rome to account for his political opinions and action as an attempt to establish a dangerous precedent—that an American citizen can be questioned in a foreign country for his course in American politics.

The resolution also pledged to Dr. McGlynn all the support in the power of the meeting, both moral and material.

The church is up with the times only when it takes time by the forelock in a zealous use of all forces to bring the world to Christ.—*Christian Advocate*.

The conversion of a few hundreds or thousands of liquor-drinkers into total abstinence men or Christians will do more to turn public sentiment against the saloons in a town or city, and to help shut them up, than all other methods combined.—*Lutheran Observer*.

I must think forever: Would an eternal train of my present thoughts be either worthy of me, or useful to me? I must feel forever: Would an eternal reign of my present spirit and desires please me—make me happy? I must act forever: Would an eternal course of my habitual conduct bring blessedness, or even bear reflection?—*Anon*.

Where Is He?

BY LYNN REGIS.

WANTED—

A preacher with most handsome face,
And beaming eyes, and earnest look;
His every gesture full of grace—
Perfection he, without a crook.

His voice must be of sweetest sound,
And not too soft, nor yet too loud;
The pulpit desk he must not pound—
Be not too meek, nor yet too proud.

A young man with an old man's head,
And free of sickness and of pain;
A man of whom it can be said—
"How learned he is, how deep, yet plain!"

Two sermons every Sabbath-day
This man of ours must always preach;
For he must work and earn his pay,
And in the Sunday-school must teach.

Then he must visit all around,
And call upon the sick and well;
Yet at his home be always found
To hear the news we have to tell.

He must not wear a tall silk hat,
Nor sport a cane, nor wear a ring;
His body neither lean nor fat—
Too loud and strong he must not sing.

His people he will never scold,
Nor talk too much of sin and hell;
And never, never be so bold
As of their weaknesses to tell.

But all the promises, like flowers
Done up in bouquets fresh and sweet;
With pleasant words in fragrant show-
ers,
He'll cast them at his people's feet.

Where this man is we do not know,
But we must search and look around;
And if he's on the earth below,
Perhaps we'll call him when he's found.

The Increase of Crime.

As Christian civilization advances crime ought to diminish. Perhaps it does and it seems not to because everything wicked or vile that is done is now published all over the land. But it is certain that there are yet a great many robberies and murders. And it seems to me that too many criminals escape punishment. If a bad man thinks that he can get a shrewd lawyer to clear him or buy up a juror so as to hang the jury, or depend upon being pardoned by the Governor, of course he will not be deterred from doing any wickedness, to which his avarice or his malice may tempt him.

Thinking this matter over I have come to the conclusion that the three prominent obstacles to the suppression of crime are our jury system, our criminal lawyers and ourselves.

Let us look first at our jury system. Wherever there is a trial for an offence that attracts public attention, of course, everybody who reads the papers forms an opinion. Hence, when the prisoner's attorney claims his right to challenge all such jurors, the intelligent and honest men on the panel are rejected. They don't want to serve. It is an ill-paid and thankless duty, and hence they are willing to admit that they have made up their minds as to the guilt of the prisoner in order to get released. The shrewd criminal lawyer who gets rich by helping rascals to escape the punishment they deserve, so that they may continue to prey upon the community, don't want a good jury. He prefers ignoramuses and scallawags—fellows whom he can cajole with his sophistry or who are naturally in sym-

thy with his client. If a bad man is drawn on a panel he, of course, will swear that he has formed no opinion. He wants to get on the jury, for he knows that he will have inducements offered to him to hang it, and thus save the prisoner. For we have in our jury system a strange and absurd anomaly. In the Supreme Court of the United States a majority of the judges decide. But a jury must be unanimous or there can be no verdict. A single cranky, mulish, or corrupt man can stand out against the other eleven, and prevent conviction in the clearest case—against both law and testimony. This has occurred again and again, and will continue to occur, and more frequently in the future, since there has sprung up in all our large cities a class of men known as professional jurors—known so at least to the criminal court lawyers. They try to get on juries for the very purpose of defeating the ends of justice; and in too many cases they succeed. Let the jury system be modified so that ignorance shall not be the one special qualification and that two-thirds can bring in a verdict.

Then as to the lawyers: Let the theory that it is the duty of an attorney to do all he can to save his client, though he knows him to be guilty, be discarded. Let it be understood that a lawyer has duties to the public and to himself which cannot be cancelled by receiving a fee, perhaps a blood-stained one, from a criminal. That criminal has a right to be fairly tried, to have any defense that he may set up fairly presented, to have any extenuating circumstances in his case fairly stated. But he has no right to evade by chicanery and legal tricks or quibbles the penalty he deserves. And the lawyer who helps them to secure an acquittal by unfair and dishonorable means, under the color of law, is as guilty as if he went to the jail at night and helped the prisoner to escape. The practice in our criminal courts has fallen into the hands of smart but unscrupulous men. There were great criminal lawyers in the former generations who were also honorable men. But there has been a great change in this respect. And the men who make it their business to defend thieves and murderers have more sympathy with their clients than with honest and law-abiding citizens. They are really partners in the crimes which those clients are encouraged to commit, because they depend on these unscrupulous practitioners to get them free through loopholes in the law.

But, after all, the great want just now is a healthy public sentiment. There has been so much humanitarian preaching and so much coddling of criminals, that a mawkish sentimentalism prevails like a moral miasma, and we shiver at the thought of punishment. Crime is a disease. Criminals are insane or at least unfortunate, and ought to be pitied rather than punished. In one of our smaller cities last summer a man

committed a cold-blooded and deliberate murder. He was arrested, indicted and imprisoned. Instead of feeling horror at his crime the good ladies of the city filled his cell with flowers! He was treated as if he was an honored guest. The hero of the dime novel is a criminal. But the young are taught to admire his ingenuity and his nerve in schemes of fraud or violence. His crime is overshadowed by his courage, and his career is made brilliant and fascinating to the reader. The same want of a moral purpose appears in much of our popular literature. Its influence is demoralizing. The scenes presented it are called "realistic," but many of them are simply satanic. We must wake up the public conscience to feel that one of the cardinal duties of society is to punish sin because it is sin. If the people are right in this thing, the courts and juries—the lawyers and governors, will feel the pressure, and the criminals will learn that they cannot trample on laws both human and divine with impunity.

RUSTICUS.

The Wine Question.

BY REV. J. B. WARREN.

V.

III. This brings me to the third and last question, viz: What attitude should the church take in relation to the methods proposed for putting down intemperance?

1. She should ward off a serious blow aimed at one of her most sacred ordinances.

Following the plain and common-sense meaning of scripture, the Church of Christ has all along used and is using ordinary wine—that which is known and used as wine ordinarily—in celebrating the Lord's Supper. Recently dissatisfaction and friction are caused in some individual churches, and are gradually growing more serious, because a few Christians, and many who are not Christians, maintain that the use of ordinary wine is wrong because contrary to scripture and "crippling to the temperance cause." I have tried to show that it is not contravening scripture, but in full accord with it, and therefore is not wrong, but, on the contrary, is binding on the church. And to raise such a disturbing agitation in the Church of Christ, by saying that she should abandon her scriptural custom and use vinegar, or a decoction made by boiling dried grapes, or other nauseous liquid, is certainly carrying the matter too far. It brings on the time for the church to speak out calmly, courageously and decidedly; to cut off all these false issues, and to conduct the battle against intemperance according to correct principles found in the Divine Word, which is her only code; and not be insensibly led into errors and complications by people who mean well and are thoroughly sincere, but who suffer enthusiasm to run away with calm judgment. Surely there is ample basis for the crusade against intemperance without arranging our

forces upon a manifestly erroneous interpretation of the will of Christ expressed in the holy scripture, or making a radical change in one of the most sacred ordinances of his church.

To show that I am not speaking at random when I say that this assault on the use of wine in the Lord's Supper is creating serious difficulties in our churches, I will say that I have now before me a letter from a communicant beyond the Rocky Mountains, (written after reading an article by me on "Bible wines," published more than a year ago,) in which the writer tells of a truly deplorable state of affairs in the congregation, arising from the fact that the minister and a portion of the communicants demanded the banishment of wine from the Lord's Supper and the rest of the communicants resisted the demand, and grave fears were expressed that the church would be disrupted. I have also a letter from a judge of a Superior Court, called forth by the same article, and speaking of evil results from the agitation of this question. And not long ago, while conversing with two intelligent persons, who are communicants in one of our city churches but who have moved and made their home in the parish of a church out of the city, I learned that they have not united and will not unite with the church within whose bounds they now reside, because they cannot conscientiously sit at the Lord's Table where wine is banished in favor of an exceedingly disagreeable and unwarranted liquid.

Now the question is, have the officers of a particular church the legal or moral right to make a change in the elements of the Lord's Supper, contrary to the doctrine and practice of the Church of Christ all through the centuries from the beginning? If they can change one element, can they not change the other? and change the form of its administration? And, if individual church officers have the right to banish wine from the Lord's Supper, and substitute something else in its place, by what authority can they be forbidden to withhold "the cup" from the communicants, should they see fit to withhold it? Who can deny these logical results? I do not say that any of our church officers will withhold "the cup" from the communicants, as Romish prelates do, and I do say that they have just as much right to do so as they have to substitute at their pleasure other elements for those authorized or enjoined in scripture and by the church.

Is it a matter of indifference what elements are to be used in the Lord's Supper? No; the scriptures prescribe that those elements shall be bread and wine, and our standards say the same. Then, when the church sees some of her constituents substituting something else for one of these elements, is it not her right and duty to officially call attention to the matter and unequivocally en-

join all her officers to use only bread and wine—ordinary wine—and strictly prohibit the use of anything else? Is it reasonable or right to leave such an important matter to individual preference, and to the influences of local sentiment here and there? Must not such a course, from the nature of the case, result in diversity of practice and in discord, friction, and even divisions of congregations? Has it not already begun to breed such results?

These are serious and practical questions; and, depend upon it, they must be decided sooner or later. If attended to now, courageously and faithfully, before the difficulty grows to too great proportion and strength, the remedy may be applied satisfactorily; but if allowed to run on, we will eventually have to meet an army instead of a corporal's guard.

I am persuaded that the proposal to seek the furtherance of temperance by banishing wine from the Lord's Supper, should be met by the church with prompt and decided rejection, and by officially forbidding all her officers to yield to the demand.

The attitude of the church towards the other proposed method—constitutional prohibition—will be considered in the closing article.

(To be continued.)

Inspiration of the Scriptures.

In discussing this subject, a great deal depends upon clear, sharp, and accurate definitions, and exact distinctions between inspiration proper, and a number of similar and kindred topics, with which it has often been confounded.

1. It differs from *revelation*. Revelation is an objective, supernatural communicating of truth to the mind of the writer, which was neither known nor discoverable by him, without such divine aid. A large portion of the Scriptures is thus revealed, such as the origin and future destiny of man, the prophecies, the doctrines of the trinity, the divinity of Christ, the work of the Holy Spirit in regeneration, and the like; but the histories, genealogies, proverbs, and the like, are not revelations.

2. Inspiration differs from *divine illumination*. Illumination is that work of the Holy Spirit upon the mind and heart of a true believer, by which he perceives and feels the truth, beauty, and excellence of the inspired word of God. It does not lead to the knowledge of new truth, but to the right spiritual apprehension of that already revealed and recorded in the written word.

3. *Inspiration* is such an influence or agency exerted by the Holy Spirit on the minds of the sacred writers as to secure them against all error in their writings; so that they are infallible in their record, both of revelation and history, doctrines and facts.

Inspiration, therefore, was a constant force or influence upon the sacred writers in all that they wrote, rendering their writings equally in-

fallible in all their parts; while "revelation was supernaturally vouchsafed only when it was needed" (A. A. Hodge). In revelation God communicated, objectively, to the mind of the writer what could not otherwise have been known. In inspiration there was a divine influence or agency exerted upon the mind of the sacred writer, subjectively, revealing nothing, but directing and guiding them in the use of their natural faculties, in such a way as to produce an infallible record of all matters, whether history, doctrine, or prophecy, which God intended should be "written for our learning."

Again, spiritual illumination is a work of God's Spirit common to all Christians, whereby they are led into a better understanding of God's word written. But inspiration is a special influence of the Holy Spirit on the minds of those whom God had chosen to make the record of his will concerning the way of salvation. Most of the sacred writers experienced the power of the Spirit's agency in both inspiration and illumination. The Psalmist, who was an inspired writer, prays for greater spiritual illumination, Ps. 119:18. "Open thou mine eyes that I may behold wondrous things out of thy law." While others, like Balaam, were inspired, but being unregenerate, were without spiritual illumination. He knew but little of the prophecy he uttered, and was incapable of feeling its force, beauty and excellence.

Little more should be expected after the definition and statement of the question, except to adduce the proofs which sustain it. To attempt to analyze inspiration, and pry into the mode in which it was exerted, or the degree in which the writers were affected by it, is as fruitless as to inquire into any of the other ways in which supernatural agency is exerted; in creation, providence, miracles, regeneration, for example. "To analyze inspiration is very much like anatomizing a smile. No one can tell how much is due to muscles, how much to nerves, how much to blood, how much to thought, how much to emotion." (Nehemiah Adams.) And yet, as such questions have been raised, we cannot pass them by without at least a brief notice.

The first question relates to the nature of inspiration. The answer is given in the definition. The very word used in Greek, Latin, and English is expressive of a divine in-breathing upon the soul, affording the sacred writers all the help they needed to render their writings infallible. And yet it has been contended that the meaning of the word is indefinite and elastic enough to admit of the question, How were they inspired? Hence have arisen the different theories known as the mechanical, the dynamic, the verbal, the partial, and the plenary views of inspiration.

According to the *mechanical* theory the writers were the very organs and

instruments of God, exerting no agency of their own. They were compared by the early Fathers to the strings of the harp, which vibrated under the hand of the player, or to the pipes of the organ, which received the wind from the bellows. This view has been advocated in recent times by Gaussen and Tregelles. And some, at least, of the inspired writers seem to have been used in this way; as, for example, Balaam, Ezekiel, and Daniel, in some of their visions. Others, however, cannot fairly be included in this view. Hence we have:

The *dynamical* theory, which makes the writers the agents, but not the instruments of God. According to this view they were under the guidance of God in such a way as to render them infallible, but were left in the pre-exercise of their individual peculiarities of expression and style. This is the view, among others, of Westcott, Henderson, Ellicott, Patton and Hodge. "The Holy Spirit was so breathed into the mind of the writer, so illumined his spirit and pervaded his thoughts, that while nothing that individualized him as a man was taken away, everything that was necessary to enable him to declare divine truth in all its fulness was bestowed and super-added" (Ellicott).

Washington's Vision.

BY WESLEY BRADEHAN.

The last time that I ever saw Anthony Sherman was on the 4th of July, 1859, in Independence Square. He was then ninety-one, and becoming very feeble; but though so old, his discerning eyes rekindled as he looked at Independence Hall, which he said he had come to gaze upon once more before he was gathered home.

"What time is it?" said he, raising his trembling eyes to the clock in the steeple and endeavoring to shade the former with a shaky hand—"what time is it? I can't see as well as I used to."

"Half-past three."

"Come, then," he continued, "let us go into the hall. I want to tell you an incident of Washington's own life—one which no one alive knows except myself, and as you live you will before long see it verified. Mark me, I am not superstitious, but you will see it verified."

Reaching the visitor's room, in which the sacred relics of former days are preserved, we sat down upon one of the old-fashioned benches, and my venerable friend related to me the following singular narrative, which, from the peculiarity of our national affairs at this time, I have been induced to give to the world. I give it as nearly as possible in his words:

"When the bold action of our Congress in asserting the independence of our colonies became known to the world, we were laughed and scoffed at as silly, presumptuous rebels, whom British grenadiers would soon tame into submission; but, undauntedly, we prepared to make

good what we said. The keen encounter came and the world knows the rest. It is easy and pleasant for those of the present generation to talk of the days of seventy-six, but they little know—neither can they imagine—the sufferings of those fearful days.

"And there is one thing I much fear, and that is, that the American people do not properly appreciate the great boon of freedom. Party spirit is yearly becoming stronger and stronger, and unless it is checked, will, at no distant day, undermine and tumble into ruins the noble structure of the Republic. But let me hasten to my narrative."

"From the opening of the revolution, we experienced all phases of fortune, now good, and now ill, at one time victorious at another conquered. The darkest period we had, however, was, I think, when Washington, after several reverses, retreated to Valley Forge, where he had resolved to pass the winter of '77. Ah! I have often seen the tears coursing down our dear old commander's care-worn face, as he would be conversing with another officer about the condition of his poor soldiers. You have doubtless heard the story of Washington going to the thicket to pray. Well, it is not only true, but he used often to pray in secret for aid and comfort from that God, the interposition of whose divine providence alone brought us safely through those days of trial and tribulation."

"One day, I remember it well, the chill wind whistled and howled through the leafless trees, though the sky was cloudless and the sun was shining brightly—he remained in his quarters nearly the whole of the afternoon, alone. When he came out, I noticed that his face was a shade paler than usual, and there seemed something on his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of the officer I mentioned, who was presently in attendance. After a preliminary conversation which lasted some half an hour, Washington, gazing upon his companion with the strange look of dignity which he alone could command, said to the latter.—*Illinois Sentinel*, 1861.

[We will print the vision, as Washington related it, next week.—EDITORS.]

The darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it.—*Horace Greeley*.

Catarrh, Catarrhal Deafness, and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon & Son, 305 King street West, Toronto, Canada.

"By special request Mr. Dixon Sr., is staying at Melville House, 1104 Market St., San Francisco, for a short time. Sufferers should write or call on him. Consultation free."

Just Beyond.

When out of the body the soul is sent,
As a bird speeds forth from the opened
tent,
As the smoke flies out when it finds a
vent,
To lose itself in the spending—

Does it travel wide? does it travel far,
To find the place where all spirits are?
Does it measure long leagues from star
to star,
And feel its travel unending?

And caught by each baffling, blowing
wind,
Storm-tossed and beaten, before, behind,
Till the courage fails and the sight is
blind,
Must it go in search of its heaven?

I do not think that it can be so,
For weary is life as all men know,
And battling and struggling to and fro
Man goes from his morn to his even.

And surely this is enough to bear,
The long day's work in the sun's hot
glare,
The doubt and the loss which breed de-
spair,
The anguish of baffled hoping.

And when the end of it all has come,
And the soul has won the right to its
home,
I do not believe it must wander and
roam
Through the infinite spaces groping.

No, wild may the storm be, and dark
the day,
And the shuddering soul may clasp its
clay,
Afraid to go and unwilling to stay,
But when it girds it for going.

With a rapture of sudden conscious-
ness,
I think it awakes to a knowledge of
this,
That heaven earth's closest neighbor is,
And only waits for our knowing;

That 'tis but a step from dark to day,
From the worn-out tent and the burial
clay,
To the rapture of youth renewed for aye,
And the smile of the saints uprisen;

And that just where the soul perplexed
and awed,
Begins its journey, it meets the Lord,
And finds that heaven, and the great
reward,
Lay just outside of its prison!

—Congregationalist.

The Presbytery of Alaska.

**DIFFICULTIES AND DANGERS IN SECURING A
MEETING. NINE DAYS ON A STEAMER.
STRANDED ON THE ROCKS.**

BY SHELDEN JACKSON, D.D.

The arrival at Sitka, Alaska, of the steam schooner Leo from her long voyage of eighty days, in conveying teachers to the Aleutian Islands, gave an opportunity to gather up the widely scattered members of the Presbytery of Alaska, and enable them to secure a quorum.

Taking on board Rev. Alonzo E. Austin, the father of the Sitka Mission and the pastor of the church, popular alike with the whites and natives, we called at Killisnoo, Hoovah and Juneau. At the last place we were joined by Rev. Eugene S. Willard, who, with his family, endured such great hardships in establishing the Chilcat Mission at Haines, and by Joseph P. White, who has recently been sent to the miners at Juneau.

The trip to Wrangel was a long and stormy one, consuming nine days. Three times the ship was compelled to seek a harbor in blinding snow storms and heavy gales.

In Wrangel Narrows the Leo ran upon a rock, where she lay in a peril-

ous condition for twenty-four hours until released by a high tide.

Being unable to render any assistance, uncertain how long the vessel might be delayed, and fearful that the Mail steamer, upon which the members of Presbytery expected to return home, might arrive, the ministers concluded to attempt to reach Wrangel, thirty miles away, in a row-boat. It was a beautiful morning when we left the schooner, not a cloud in the sky, not a ripple on the waters, grand mountains, snow capped, towered above us. Innumerable ducks, geese and sea-gulls were on every side. With a fair tide we confidently expected to reach our destination before dark.

In the afternoon, however, a light breeze sprang up directly ahead, which gradually increased in violence until we were compelled to land through the surf and go into camp. All afternoon the thermometer steadily fell, and ice formed on our oars. Safely landed, we found ourselves without blankets or tents on a bleak shore, the coldest night of the season. A temporary shelter and wind-brake was hastily constructed with boughs, and a large fire started with drift-wood. Around this fire six of us alternately crouched or walked, one side blistering with the heat and the other freezing with the cold as the side was turned to or from the flame. Sleep was impossible and the long sixteen hours of darkness dragged slowly by, as we stamped around the fire or stumbled among the rocks in search of more drift-wood. The sea, lashed into fury by the prevailing gale, thundered at our feet, shooting high up into the air great columns of spray.

In the morning, the wind being still ahead, and our cold lunch which we brought from the schooner being exhausted, nothing was left but to try and retrace our way to the vessel. Launching our boat through the surf, we rigged a temporary sail, and three of us let her drive before the wind. The balance of the party being afraid to trust themselves in the boat in such a sea, and being benumbed with cold, concluded to attempt walking along the coast until those in the boat could reach the vessel and send out a party to pick them up.

About noon those in the boat reached the vessel, which had fortunately got off the rocks and started on her way; and one or two hours afterward the exhausted ones on the beach were rescued. Fort Wrangel was reached that same evening.

As through a combination of causes Presbytery had been unable to meet for two years, the present meeting was one of more than ordinary importance.

Rev. Eugene S. Willard was elected Moderator and Elder James W. Young Temporary Clerk.

Rev. Joseph P. White of Juneau, was received into Presbytery upon a certificate from the Presbytery of Trinity, Texas.

A full and thorough canvass was made of the condition and prospects

of each of the mission fields, and plans carefully matured for an extension of the work. It is the ambition of the Presbytery to furnish religious privileges to the entire population of south-eastern Alaska, without distinction of race. Encouraging reports were received from the several mission fields. Rev. Sheldon Jackson was elected Commissioner to the next General Assembly. The proposed Amendments to the Form of Government defining the Limitations of Marriage and the Eligibility of ruling elders to the Moderatorship, were answered in the affirmative. The various missionaries and missionary teachers were recommended to the Board of Home Missions for appointment.

Frederick Moore, a native youth from the training school at Sitka, is on his way to Howard University to study for the ministry.

Presbytery visited the Industrial Home conducted by Mrs. S. Hall Young. She and her worthy husband are rejoicing in a contract with the Government, by which she receives \$4,000 assistance for this year.

A visit was also paid to the day-school under the efficient management of Miss Lyda McAvoy.

Obituary.

Died: In Oakland, Cal., Jan. 20, 1887, Mrs. Nathaniel Gray, aged 81 years and 6 months.

Mrs. Gray was born in Sunderland, Mass., in which vicinity she continued to reside down to the period of her marriage in 1832. After marriage, she with her husband removed to New York City, where they remained for several years. Coming to California, Mr. Gray in 1850 and Mrs. Gray two years later, their home has been San Francisco until ten years since, when they removed to Oakland.

The life of Mrs. Gray furnishes a beautiful example of life and character moulded and ruled by strong Christian faith and love. She became a follower of Christ at the age of seventeen, and for sixty-seven years and more her life has been one of steadfast growth in Christian grace, knowledge and service. From the very first her piety assumed a practical form. The great cause of Foreign Missions was just coming into recognition among the New England churches at the time of her earliest religious experience. She gave herself in heart to the cause and desired nothing so much as to go with Christ's gospel to the heathen.

Her health, however, which was never robust, forbade. When it was decided that she could not go, she offered her most valued treasure to the cause. Quietly unclasping from her neck the string of gold beads, that had been bequeathed her from her mother, who had died when the daughter was but three years old, she gave as her offering toward the spreading of the gospel, and for years after she refused to wear any ornament, even so much as a plain gold

ring, that she might give the more to the cause of missions.

This beautiful spirit of self-sacrifice for Christ's sake, and his gospel, sake followed her through life, and made Mrs. Gray a very efficient power in both church and society generally. Particularly has this been the case since her coming to California. Though not a pioneer in the technical historical sense, in the practical religious sense she was a pioneer. Of homes of any sort there was at the time of her arrival in San Francisco very few; of Christian homes almost none at all. Her home was at once consecrated to the uses of Christian hospitality. Especially did she and her husband interest themselves in the great host of homeless young men, that at that time abounded in the city, and seek, as far as they could, through their home to exert on uplifting and restraining influence.

With two other ladies, of like spirit with herself, Mrs. Gray established as far as is known, the first woman's prayer meeting on this coast. She assisted in the organization of that eminently useful association, the Ladies' Protection and Relief Society of San Francisco, and was from 1854 down to her death, a period of a third of a century, its president. She was also one of the founders of the first Chinese school for girls in the State. For a long time she conducted the Primary department in the Sunday school of the First Presbyterian Church of San Francisco, of which she was a member. With her husband she was a constant and generous contributor to all forms of church activity and extension and in countless ways helped to relieve poverty and suffering.

The influence for good of such a career of steadfast and serviceable godliness, especially in a formative period of society, like that in which the earlier years of her life upon this coast were spent, is well nigh incalculable.

During the last few years of her life, although retaining her membership in the church to which the chief devotion of her life had been given, her practical religious associations have been, as a matter of convenience, with the First Congregational church of Oakland. At the burial, the pastor of that church emphasized the following points, as in his judgment, peculiarly characteristic of this saintly woman.

1. In a greater degree than is commonly seen, even in the higher walks of Christian life, it was Christ for her to live. She lived for the things of Christ more than for a l things else.

2. She possessed in a marked measure that outward quietness and serenity of demeanor which results from subjection to, and communion with Christ. She was not easily ruffled, seldom thrown out of poise. She held tongue and temper under control.

3. This disposition extended itself deeper than to outward demeanor, it amounted in her case to

peacefulness of spirit; an inward tranquility of heart and mind ever kept at peace through her trust in her Lord. The fear of God guarded not only the expression of the heart and thoughts, but the heart and thoughts themselves. The outward was but the visible expression of the inward life.

4. Her Christian life was very exemplary.

5. Her benevolence was practical and outstent. She said, "Lord, Lord," and "did the things" the Lord said. She not only said "Go ye in peace, be ye warmed and filled," but she gave the things needful to body and soul.

6. Her advanced years exhibited great spiritual maturity. Increasing physical infirmity by no means quenched the ardor of Christian love and zeal. It was quite true of her that in proportion as the outward man was decaying, the inward man was renewed day by day.

7. She had pre-eminently a thankful spirit. Outward goods were recognized and lovingly acknowledged as God's gifts. "Eighty-one years," she exclaimed, a short time before her death. "Its a long time to live, and although my mother died when I was but a child, of three years. God's protecting goodness and mercy have never failed me."

8. She was one in whom the word of God dwelt richly. She knew the scriptures. Much of it was laid up in her memory. It was her instant solace in time of need. In his last interview with her and while she was greatly prostrated by weakness and was suffering extreme pain, her pastor quoted the first three verses of John 14th. Although she had been able to talk but little, she joined in repeating the words, in a clear and rapturous voice, following, and even preceding in them, through to the end. They were the last words he ever heard her utter. Still later on she was repeatedly heard to exclaim, "Come, Come, Lord Jesus. Come quickly," and so she fell asleep.

Of her it can be truly said, "The heart of her husband doth safely trust in her, she doeth him good all the days of her life. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy."

"She openeth her mouth with wisdom, and in her tongue is the law of kindness."

"Her children rise up and call her blessed; her husband also, and he praiseth her."

"A woman that feareth the Lord, she shall be praised."

"Give her the fruit of her hands; and let her own works praise her in the gates."—Prov. xxxi.

It is the habitual thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do in shaping our lives as thoughts have which we harbor.—F. W. Teal.

New Publications.

SIR PERCIVAL. A story of the Past and Present. By J. H. Shorthouse, author of "The Little Schoolmaster Mark," etc. 12mo., pp. 300. New York: Macmillan & Co. Price \$1. For sale by A. L. Bancroft & Co., San Francisco.

The Sir Percival of the Past was a Knight of the Round Table, and so pure of heart that he was one of the few to whom it was vouchsafed to behold the "Holy Grail." The Sir Percival of the Present is a young baronet—a good, kindly lad who, thanks to the influence of the gentle maiden who is supposed to relate the tale, takes the first Sir Percival as his model. The home of Constance Lisle, in whose words the story is given, is a beautiful old English ducal residence, and there is nothing more charming in the whole book than the poetic descriptions of this lovely home and its surroundings. The tale is short and simple, but by no means uninteresting, and has a strong religious basis.

FELLOWSHIP: Letters addressed to my sister mourners. New edition. Enlarged. 197 pp. on heavy paper, blue lined, gilt edged. Price \$1.50. A. D. F. Randolph & Co., New York.

This is a well written book and will be especially interesting to those who are afflicted. It is beautifully printed and bound.

SHUT IN. By Wm. M. Taylor, D.D., LL. D., Minister of Broadway Tabernacle, N. Y. 35 pp. 16 mo. Price 50 cents. A. D. F. Randolph & Co., New York.

This is a sermon on Gen. 7:16, full of instruction and comfort for those who in God's providence are shut in from the active employments and enjoyments of life.

THE MONOGRAPH GOSPEL, brings the Four Gospels arranged in one continuous narrative in the words of scripture without omission of fact or repetition of statement. By G. Washington Moore, F. R. S. L., author of "The Soul's Inquiries answered in the Words of Scripture," etc. 307 pp. 18 mo. Price 80 cents. A. D. F. Randolph & Co., N. Y.

This is an excellent Gospel Manual, and will be very helpful to those who have not time to study the more elaborate Harmonies of the Evangelists.

MABEL STANHOPE. A story by Kathleen O'Meara, author of "Madame Mohl" etc.

This is the story of the life of an English girl in a fashionable school in Paris. She becomes a Catholic there and is discarded by her stern Protestant father. After varied adventures she is finally reconciled to her family and returns to England. The book is well written, but somewhat sensational. It is published by Roberts Brothers Boston, and for sale by Samuel Carson & Co., S. F. Price \$1.50.

The Rev. Peter Cartwright, the famous Methodist minister, "whose life is the history of his church in the West for sixty years," finds place by portrait and in numerous anecdotes in the February installment of the authorized Life of Lincoln in *The Century*.

President McCosh, of Princeton, is the subject of an article in the February *Century*, with frontispiece portrait.

The *Post-Graduate* and *Wooster Quarterly*, representing the Post-Graduate Department and Alumni of the University of Wooster, October, 1886. This is the initial number of what promises to be a valuable addition to our periodical literature.

It contains three able Theses: An Analysis of the Relations of Powers of man, by Rev. P. S. Kohler, Ph. D.; The Philosophy of John Stuart Mill, by Rev. Reverdy Estell, Ph.D.; What does Philosophy treat concerning the Being and Character of God, by Rev. Andrew Ritchie, Ph.D. Price \$1.00 a year. Published by Rev. A. E. Taylor, D.D., Wooster, Ohio.

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Children's Corner.

Take Care.

Little children you must seek
Rather to be good than wise,
For the thoughts you do not speak
Shine out in your cheeks and eyes.

If you think that you can be
Cross or cruel, and look fair,
Let me tell you how to see
You are quite mistaken there.

Go and stand before the glass,
And some ugly thought contrive,
And my word will come to pass,
Just as sure as your alive?

What you have and what you lack,
All the same as what you wear,
You will see reflected back,
So, my little folks, take care!

And not only in the glass
Will you secret come to view;
All beholders as they pass,
Will perceive and know them, too.

Out of sight my boys and girls,
Every root of beauty starts;
So think less about your curls,
And more about your minds and hearts.

Cherish what is good, and drive
Evil thoughts and feelings far;
For, as sure as you're alive,
You will show for what you are.

—Alice Bary.

Making Baby Good.

Bertie, Tom, and baby were playing together—not in the pleasantest way, though, for baby could not always understand when his turn came and when it didn't, or why it couldn't be his turn all the time. So he took turns when he ought not to, and became cross if any one tried to prevent him.

Bert was not the most patient boy in the world; and, boy-like, he began to think baby a little tyrant, which he was, without meaning to be, and to rebel against his frequent interference.

"Mamma," shouted he, "come and make baby play fair." And then, when mamma arrived on the scene, he added more thoughtfully, "I don't see why God couldn't have made a good baby instead of a cross one."

Mamma looked amused rather than shocked. Indeed, it was Master Bert who looked quite shocked when she quietly replied—

"Judging from your work since you began to make him, baby would not be much improved if you had made him just to your liking."

"Me make baby?" And Bert looked very much mystified.

"Yes; you have been helping to make him ever since God gave him to us. God only made him a baby. It is you and Tom who, more than any one else, make him a good or bad baby. Look at him now."

As directed, Bert, who was standing with his hands behind his back, wondering what his mother meant, cast his eyes upon his little brother, and saw him standing in exactly the same position, his hands behind him, trying to look as much like him as possible.

"Push your hat on one side of your head," said mamma.

Bert did so, and baby immediately did the same with his hat.

"Whistle a little," suggested mamma. In an instant, as soon as he heard the sound, baby, too, was

puckering his lips, doing all he could toward producing a whistle.

This irritated Bert, who turned and said, "Stop mocking me!" and gave baby a push. The reply was a scream of remonstrance and an angry push from baby.

"See, you are making him still after your own pattern. He is just a small copy of yourself. Now try making him another way. Put your arms around his neck and kiss him."

Bert obeyed, though rather unwillingly; and baby's face at once cleared, and Bert got a loving hug and kiss from him.

"I told you he wouldn't be cross if you were not," said Tom, who had been an interested listener.

"He will be just what you boys make him. He is only acting now by imitating you boys and others; and, as he is most with you, you are really making him."

"Well, Tom," said Bert, after a moment's thought, "let's not make any more cross into baby." And Tom agreed.—*Morning Guide.*

The Faith of Little Hans.

A fierce wind came sweeping around the corner of Pennsylvania Avenue one morning in the winter of '84; down the deserted street it rushed, whirling the freshly fallen snow into little light heaps, then scattering it madly in every direction. Against this storm a young woman was making what progress she could toward the post office. A pair of dark eyes and a very pink nose were all that was visible above her wrappings. "I must hurry," she thought, as she glanced up at the great clock, and in a few minutes she was at her desk in the dead-letter office. Her work was to open and read all the letters whose destination could not be found from the envelope, and whose contents often reveal the desired address.

What a motley pile it was that lay before her? Here was one from a broken-hearted father, begging a wayward son to come home, and telling him that his voice and smile alone could remove the gentle melancholy that had settled upon the dear old mother. Here was another from some queer old gentleman full of the small-talk and scandal of his own village, and touching upon political scandal then rife in the city where his letter had found lodgment. There were letters full of the vivacity of the school-girl, letters full of the burning love of the college boy, letters whose prim upright hand and gossip nature suggested spinsterhood, letters to convulse you with laughter, and letters that would give you the heart ache. Yet, strange to say, not one of these eager correspondents had taken the pains to write the correct address on the envelop that contained so much that seemed to be of the greatest importance. Perhaps they were too much absorbed in what they had said from their hearts to take thought for the formal writing on the outside.

The young clerk had worked her way down through a large heap, and was beginning to think of lunch, when she came upon a peculiar little envelope addressed in German to "Jesus in Heaven;" she tore it up hastily, and found a soiled sheet written all over in a child's cramped hand. Some of the words seemed blurred with tears, and she could scarcely make them out.

Here is the translation:

"DEAR JESUS.—I have prayed so hard to you, but I guess you could not hear me so far off, so I am going to write you a letter. We came over a big ocean when it was summer-time. My mamma has been sick all the time. Can't you send her something to make her well? And, dear Jesus, please send my papa some work to do, so he can buy us some warm clothes and something to eat, and please do it quick, for we are cold and hungry."

"Nobody knows I am writing to you. I thought you might send us something for a surprise."

HANS BRAHM.

"P. S.—My hands are so cold I can't write very well."

Katrina's eyes were filled with tears as she came to the end. She sat for some time with the letter in her hand; as she folded it she resolved to do something to make the little boy happy. She said: "Whatever his parents may be, this beautiful child faith must not be destroyed." That evening after dinner she told several of her friends about the matter, and they were eager to help her make up a box. It was ready in a few days. There were some flannels for the mother and little Hans, comfortable clothes for the father, and toys enough to make the boys believe that the Christ Child did not live in Germany only. At the very top lay a crisp ten-dollar bill. As soon as the box left the house Katrina wrote a letter to Hans. She told him his letter had been received, and that Jesus had sent one of his servants on earth to help him, and that a nice box was on its way out west.

Not long after there came a letter of warm thanks from the father. He explained how they had been in the country but a few months, and had not yet found work. As the weeks went by another and another letter came, telling of fairer prospects and brighter days. One thing they assured Katrina—"that they could never forget her kind letter and generous help in their time of saddest need."—*Harpers' Young People.*

Your Dignity.

And in leaving that point, there is a single passing word to be spoken to the little people. When your mate does something to annoy you, it wouldn't be strange if you made a move to pay him back. He has insulted you, you think; and it does not agree with you to be insulted. You don't like to have your dignity hurt. My little friend, did you ever think of it, what a shaky, rickety affair your dignity must be that it gets

hurt so easily? If you have in your yard a flower that is weak and puny, hardly strong enough yet to be called a flower anyway, you put in stakes about it, or something of the kind, for its protection, so that nothing will injure it. When the flower gets grown to any respectable size, you pull up the stakes, and feel that it is sturdy enough now to take care of itself. It is a good deal so with your dignity. I am not making fun of dignity, only if you have enough of it to make it worth talking about, it will probably be able to take care of itself and go without stakes; but if it is only a humpy, puny thing, then is when you want to take care of it lest it get hurt. That is why boys and men fight, and girls, and once in a while women, sulk when they are insulted, not because they have so much dignity, but so little, and that little not quite able to be depended upon. The boys have an admiration even for a dog that is composed and princely enough not to be fretted and made to show his teeth by the little barking cur that is trying to worry him. Even from your mastiff, my little friend, you and I can learn a lesson, and can see that it is not because we are so great and so grand, but because we are so puny and silly, that we make such an ado when some one has spoken ill of us or done us a wrong. Worth is its own testimonial, and conscious strength dispenses with a revolver, and needs no dog.—*C. H. Parkhurst, D.D.*

Jokes of the School-Room.

A five-year old boy returned from his first day at school not quite satisfied with his teacher. "Why," he said, "she kept on asking questions all the time. She even asked me how many two and two are."

"Henry you are such a bad boy that you are not fit to sit in company with those scholars on the bench. Come up here and sit by me," exclaimed an exasperated teacher.

"Professor," said a graduate, trying to be pathetic at parting, "I am indebted to you for all I know." "Pray do not mention such a trifle," was the not very flattering reply.

"Now you see how the power is applied in this machine," said the Professor, as he started the machine referred to, and added, "it is turned by a crank." Then he wondered why the class smiled.

This was written on the fly-leaf of a book on moral science: "If there should be another flood, for refuge hither fly: though all the world should be submerged, this book would still be dry."—*Youth's Companion.*

Spurious silver of speech is current, but base gold of silence is not unknown. A man may transgress as truly by holding his tongue as by speaking unadvisedly with his lips.—*C. H. Spurgeon.*

The fall of man is a fact which can be ascertained by observation. It is to be observed especially in man's difficulty in mastering what he knows to be good.—*Canon Liddon.*

Farm and Garden.**Legislation Against Bees.**

The dispute between the bee-keepers and the fruit growers has again cropped up in San Diego county. The latter have sent a petition to the Legislature, in which they set forth that they are "becoming infested with the ravages of that pest known as the bee, to the great detriment of raising raisins." Furthermore, the memorial sets forth that the raisins are dried by solar heat, requiring sometimes from thirty to sixty days in curing, at which time the bees destroy them to an alarming extent, and thousands of dollars worth of raisins are destroyed in this way. As yet the bees are not in sufficient quantity to be beyond control, but it is feared if they are allowed to go without restraint, they will so accumulate as to make their removal next to impossible. Consequently the raisin makers respectfully request the Legislature to take some action looking to the immediate removal of the bees from the lands that are adapted for the production of the raisin, thus saving the raisin-growing community from an evil which cannot be removed if allowed to exist much longer.

It is not apparent in what manner the Legislature can pass a law which shall be constitutional, which shall say to one man that he may do as he pleases with his ranch, and engage in any lawful industry thereon (such as keeping bees, for instance), but positively forbids another man to do the very same thing. It is not at all likely that any such legislation will be passed, and it would be far better for the disputants to settle the matter amicably, as has been done in other cases.

Two Crops a Year.

The Santa Cruz *Sentinel* tells of a farmer in that county who raised two crops on the same piece of land last year, and has a third now well on the way to maturity. The field was sown with grain early in January, 1886, and a heavy crop of hay was taken therefrom in May. It was then thoroughly plowed and corn planted thereon, and although not a drop of rain fell all through the season, a good crop was harvested in the latter part of October. Again the land was plowed, wheat was sown, and by January 1st there was a fine stand of that grain, with every promise of an early and abundant harvest.

While this may seem wonderful to the Eastern farmer, it is, after all, not at all unusual in this State. There are, to be sure, many farmers who do not care to keep their land so continually under cultivation, but are content with the one crop a year to which they were accustomed in the East. But there are tens of thousands of acres of land all through the coast counties where it is possible to raise two good crops each year, while in the irrigated districts a continual succession is grown from one year's end to the other. All of the "naturally

moist" lands of the south, such as that famous "Gospel swamp" region of Los Angeles county, and a large area of lowlands about San Bernardino, will produce year after year a good crop of wheat or barley and one of corn annually, and no signs are yet seen of a diminution of fertility by reason thereof.—*Chronicle*.

The Arbor-Day Movement.

Florida, as well as some of the Northern States, has awakened to an appreciation of the benefits to be derived from the planting of trees in waste places. For some time the matter of the designation of an Arbor Day has been discussed, and now the Governor has by proclamation set apart the ninth day of February for that purpose. Climatic conditions in Florida are in many respects similar to those in this State. Fortunately, those who are interested in the movement in the former locality have not had their sole experience with tree-planting confined to the process of laying out diagrams on paper, but are practical men, and accordingly a practical date was chosen, when the greater portion of the trees planted will stand a chance of surviving. And being in the hands of practical men, there is no doubt but Arbor Day will become a successful institution in the alligator State.

The people of Nevada City and Grass Valley have for some time had an Arbor Day project under discussion, and now from San Diego the same report is received. In these cases, too, those who are supporting the movement are thoroughly practical, and, recognizing the supreme folly of setting out trees at an unseasonable period simply for making a personal display or for indirect advertising purposes, they have, in the several localities named, decided to choose the day which has all along been urged by the *Chronicle*—Washington's birthday. That is the most favorable season of the entire year in nine-tenths of California for tree-planting, as any one with experience well knows, and it is to be hoped that the example thus set will find many imitators in other parts of the State.

Evaporated Raisins.

Mr. Duncan has been experimenting in raisins with his patent fruit dryer with very gratifying results. We have sampled some raisins from grapes that were in the dryer only forty-nine hours which in appearance and flavor seemed to be of very marked excellence. The uniform quality of the entire lot of raisins from the grapes put in the dryer was one very noticeable thing, and another was the high per cent of sugar. Mr. Duncan says that he can construct a dryer, at a comparatively low figure, that would turn 100 tons of grapes into raisins in four or five days. He thinks he can secure at least a third of the weight of grapes in raisins. One feature of this drier would be a unique arrangement for the automatic regulation of the heat. Some of the raisins can be seen at this office, and we think that this is a matter that it will pay fruit men to look into. A large dryer could be constructed that would answer for drying deciduous fruits during their season, and then would be ready for the grape crop when it came on.

OUT OF SORTS?

Yes, Sick all over!

Liver torpid, bowels costive, blood sluggish, stomach weak and full, your digestion is impaired and the organs inactive, your perceptions are dull and stupefied, your temper irritable and peevish, you are unfit for business or companionship. What you need is to



"I have used many remedies for Dyspepsia, Liver affection and debility, but never have found anything to benefit to the extent that Simmons' Liver Regulator has. I sent from Minnesota to Georgia for the remedy and would have sent further for such a medicine. I would advise all who are similarly affected to give it a trial, as it seems the only thing that never fails to relieve,"—P. M. JANNEY, Minneapolis, Minn.

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THE OCCIDENT

A Presbyterian Family Newspaper.

PUBLISHED EVERY WEDNESDAY

REV. FREDERIC E. SHEARER, D.D.,
EDITOR AND PUBLISHER.
REV. F. A. HORTON, D.D.,
REV. S. P. SPRECHER, D.D.,
ASSOCIATE EDITORS.
FOR THE SYNOD OF THE COLUMBIA,
REV. A. L. LINDSLEY, D.D.,
EDITOR.

NOTICE.

Subscribers will please consult the colored label on their papers, and note that "Dec." means that the subscription is paid to December 1st, and so of the other months; and if they find that the subscription is due, they will confer a favor upon the Publisher by remitting as promptly as possible.

To Ministers and Sunday-school Superintendents.

OSBORNE & COLEMAN'S NEW MAP OF PALESTINE. Retail price \$10.50, can be had as a premium for five new subscribers for THE OCCIDENT. See notice in another column.

Faith and Works.

When the Jews came to Christ, saying, "What shall we do that we might work the works of God?" his reply was, "This is the work of God, that ye believe on him whom he hath sent." Did he mean to tell them that when they exercised faith in him, that was the end of obligation and they had nothing more to do? No. He said, in effect: You are talking about streams without any head spring. Believe in me, and faith will impel you to works of righteousness. Believe in me and ye cannot help following me, honoring me, serving me." Jesus knew all about human hearts. He knew that faith was the mainspring of human activity. The soldier obeys his captain because he has faith in him. The miner digs into the ore vein because he has faith in its richness. The wage-worker toils all day because he has faith in his employer's ability and willingness to pay him at night. So everywhere. Expel faith and you stop toil, trade, everything. This law prevails in the new creation as in the old. The gospel is adapted to the nature of those whom it was revealed to save. It comes to us with the command to believe. When we obey that command, we can not stop there any more than the water of a full fountain can stop at its brim. The heart, overflowing with grateful love, asks instinctly, "Lord, what wilt thou have me do?" The love of Christ constraineth us. But alas, how many of us instead of asking the question of the awakened persecutor, instead of feeling pressed in spirit to work for Christ, ask, "Is not a mere profession of faith enough? Need I make any sacrifice of worldly pleasure or ambition, of avarice or vanity or pride, in order to be a respectable and acceptable member of the church?" A Christian is a professor of religion. But a profession means duty—service. When a man says, "I belong to the military pro-

fession," we all understand that he expects to obey the orders of the government from which he received his commission. He expects to march and fight when necessary. And hence Paul wrote to Timothy, "endure hardness as a good soldier of Jesus Christ. No man that warrerth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier" (2 Tim. ii 3, 4). We sing:

Am I a soldier of the cross,
A follower of the Lamb?

We profess to belong to the church militant; to be fighting the good fight of faith, and yet how we are entangled with the affairs of this life—how little of our time and money we give to the cause for which Christ shed his blood!

The church to-day hears the marching orders of the great Captain of our salvation echoing over the centuries, "Go ye into all the world and preach the gospel to every creature." How much faith have we in the power of the gospel to save the world? The Presbyterian church in the United States with a membership of 720,059, gave to Foreign Missions during the year ending April 1, 1886, the sum of \$651,160—an average of ninety cents to the communicant. The faith of the American Presbyterians of to-day in the great campaign is ninety cents a year! Such facts are sad and humiliating. We ought to give at least \$5,000,000 a year to send the gospel to the heathen. We would if we had the faith that works by love. For says John, "This is the victory that overcometh the world even our faith."

Taxing Benevolence.

In this California stands alone. In every other State in the Union church property, and that used for educational and benevolent purposes, though held by Boards of Trustees, is exempt from taxation. But our law makers say that if a company of good men devote money to found a hospital, or a school that is free to all who need it, yet their buildings and grounds, their libraries, and beds for the sick and suffering, must be taxed just as private property is. In other words, they tell the philanthropic people of the State if you give a hundred thousand dollars, more or less, to the public to be permanently devoted to relieve the ignorance or the sufferings of your fellow citizens, you will have to pay annually two cents on every hundred dollars of your free gift into the treasury of the State. We propose in this way to do all we can to discourage you from trying to use your wealth in doing good. We propose to tempt the rich and liberal men and women of the State to keep their money in their own hands instead of giving it benevolently. It is often said that the millionaires of California have very little public spirit, that with the single exception of Senator Stanford, they seem not to have waked up to the idea of founding educa-

tional and eleemosynary institutions, like the millionaires in other parts of the country. We do not wonder at it. Why should they, when the State which they would benefit treats such institutions so shabbily?

We are glad that one of our prominent educators, Rev. Dr. Stratton of the University of the Pacific, has called the attention of the legislature, and the citizens generally, to this matter. In a pamphlet issued for general circulation, he says: California taxes the Bible, the pulpit, the altar and the church. She taxes the college in its buildings and campus, with its funds, its apparatus, and its library; that is, if the college has been founded by private benevolence and is sustained by private self-denial. She taxes the hospital, the home for the aged and infirm, the orphan asylum. She spares only the cemetery and the grave—perhaps because the inmates cannot pay, and the administrators of the law would spare themselves the trouble of ejecting them. The fact might be attributed to a more sacred sentiment if the law regarded anything as sacred.

After a thorough and able discussion the president says:

The conclusion reached by this discussion may be summed up in the following propositions:

That religious and educational institutions as well as institutions for the benefit of the unfortunate classes are essential to the welfare of the citizen and the existence of the State.

That where these are not supplied by private benevolence they must be at the public expense.

That private benevolence should be allowed free scope to expend itself in these directions.

That whenever it assumes this charge it should be regarded as the friend and ally of the State in a peculiar sense, the sharer of its cares and the bearer of its burdens.

That taxing the church and its agencies is worse than taxing the Court House and the public school; it is taxing institutions engaged in the service of the State without any expense to the State.

That in drawing the line between taxable and non-taxable institutions the State should be governed by the question whether the property and its revenues are donated to the public good or to private advantage.

That all property devoted to the public good should be exempt from taxation.

We do not see how any candid and thoughtful reader can traverse the truth of these propositions.

Y. M. C. A. Monthly Meeting.

The regular monthly meeting of the Young Men's Christian Association for the month of January was held in the parlors last Thursday evening. The General Secretary presided. The parlors were crowded with young men and reports from all the working committees were presented. Total attendance at the building during the month was over 15,000. 33 visits have been made to sick young men, and 40 situations had been secured through the employment department. 125 members were elected. The meeting was one of the largest and most important held for a long time. The coming of the International Convention was discussed and plans laid for the reception of the large delegation who are expected to be present.

Editorial Notes.

We received lately a registered letter containing two dollars and fifty cents in silver. The expense of sending was fourteen cents. A money order of Wells, Fargo & Co's., Express would have been cheaper, and when these cannot be had, postage stamps by registered letter would have been acceptable.

We have the first number of *The Philadelphian*, a monthly magazine, representing the religious interests of Princeton College. It is published by the Philadelphian Society of the College, at the low price of fifty cents per annum. The first number is ably edited, and from a mechanical standpoint very attractive. We wish it abundant success.

Rev. Charles Peabody, of St. Louis, who has been for more than thirty years a District Secretary of the American Tract Society in this city, seeking to recruit his health. He will spend a few weeks in visiting the various points of interest on the Coast. We extend to him a cordial welcome, and commend him to the confidence of all good people wherever he may go.

The longshoremen, coal heavers and freight handlers in New York and Jersey city have struck. Nearly 50,000 men are idle and business is greatly embarrassed. The price of coal has gone up from ten to thirty cents a bushel, and there is consequently much suffering among the poor. Strikers hit hard all round.

A strange story comes to us from Utah. It is no less than an alleged resurrection of Brigham Young to revive the failing faith of the Mormons. We can hardly think that even the Mormon leaders, unscrupulous as they are, and credulous as their votaries are, would try to perpetrate such a fraud in this age of intelligence. We believe that the story is a canard.

Rev. B. B. Warfield, D. D., professor of New Testament literature and exegesis in the Western Theological Seminary, has been elected to the chair of theology in Princeton, left vacant by the death of Dr. Hodge. Allegheny has been quite a source of supply of professors for Princeton, Drs. Magill and A. A. Hodge, having already been called from that place. Dr. Warfield is a grandson of Rev. Dr. R. J. Breckinridge. He was born in 1851, and is therefore only thirty-six years old. He graduated at Princeton Theological Seminary 1873, then studied a year or two at Leipsic, Germany. He was elected professor at Allegheny in 1879.

We are told that some good people do not agree with the views expressed by our correspondent, Rev. J. B. Warren, on the Temperance question. It is not at all strange. But if we do not agree with others, that may not be sufficient reason why those who differ from us should not be heard. The temperance question has many phases, and one advantage of discussion will be, to eventually bring good people on some common ground.

The interstate commerce bill, which has passed both Houses of Congress, provides against discrimination or favoritism in the transportation of passengers or freight; forbids a charge for a

short haul in excess of that made for the full length of the route; makes unlawful the pooling of freight or division of earnings; prescribes the publication of rates, and imposes a maximum fine of \$5,000 for the violation of any of these provisions. There are to be five commissioners, appointed by the President, at salaries of \$7,500 each.

Some one has said, criticizing the unsocial habits of our people, that conversation is one of the lost arts. This is a strong statement. But there can be no question that the value and power of conversation are not now so highly appreciated as in some former periods of the world. Ours is an age of many and cheap books, and of numerous and very attractive periodicals. It is a great privilege to live in such an age. But every advantage of life is apt to be abused. Cultivated people are now inclined to read rather than converse. But to read works of fiction, and even periodicals, may easily become an indolent and quite unsocial occupation. To lounge in an arm-chair, or in the corner of a sofa, and surrender yourself to the dominion of the story-teller, requires as little effort as to ride in a palace-car, and without the advantage of being shaken up. There may, indeed, be very idle conversation, but it cannot be wholly indolent, nor is it unsocial.

A large number of the Presbyterian ministers of San Francisco and vicinity met at 11 o'clock, Monday, in the new editorial rooms of THE OCCIDENT, 757 Market street, to consider the subject of forming an organization for fraternal intercourse, and the promotion of the interests of Presbyterianism in the city and adjacent territory.

Rev. Dr. E. S. Chapman of East Oakland, was called to the chair, and Rev. J. Q. Adams, pastor of Westminster church, was chosen secretary. Rev. A. L. Lindsley, D.D., late of Portland, Or., offered prayer. Mr. Adams stated the object of the meeting, and made a speech favoring a motion made by him for the organization of a society in accordance with the object. Rev. H. H. Rice of West Oakland, Rev. Dr. George L. Spining of the Howard street church and Rev. J. Q. Adams were appointed a committee on organization to report at an adjourned meeting to be held at the same place on the second Monday in February. A good deal of enthusiasm in regard to the proposed new departure was manifested, and a number of stirring addresses were made, the speakers all advocating a closer union among the ministers, with more active efforts and more thorough work for promoting the efficiency of the church, and making it a more effective agent for the extension of religion among the masses, especially in what is known as the "mission field."

San Francisco Presbytery.

There will be a popular conference of this Presbytery on Thursday, Feb. 3d, 1887, at Central Presbyterian Tabernacle, Golden Gate Avenue, corner of Polk street, with the following program.

7:30 P. M.—Devotional Exercises.
7:45 P. M.—Address: What can a Common Man do for Jesus, Rev. Geo. L. Spining, D.D. 8:15 P. M.—Address, The Need of Teacher Training in Sabbath School Work, Rev. J. B. Thompson, D.D. 8:45 P. M.—Address, The Need of More Spirituality in the Church, Rev. F. A. Horton, D.D. Addresses 15

minutes each, to be followed by brief discussion.

The members of our churches and the people in general are cordially and earnestly invited to be present at this meeting. The program has been prepared by the request of Presbytery in hope of awakening zeal for the work of God. Come then, and bring your friends.

"And when the Day of Pentecost was fully come, they were all of one accord in one place."—Acts 2:1.

E. S. CHAPMAN,
HENRY H. RICE,
N. W. Winton, } Committee.

California Bible Society.

The California Bible Society have issued an appeal to the churches for funds. Each church is requested to take a collection for the cause. Action on the part of ministers and church officers is the more imperative because the society has no solicitor for raising funds.

The demands for supplying Spanish, Portuguese, French, Germans, Scandinavians, and other nationalities, including families and individuals, are constantly increasing. Hundreds of Sailors and scores of Mission Sabbath Schools are annually supplied by the Society gratuitously, which includes thousands of volumes, valued at hundreds of dollars. We hope that pastors and churches will most cheerfully respond, and that the liberality of the churches will be equal to the ability with which the author of the Bible has blessed them.

Any documents published by the American Bible Society will be sent to pastors who desire them, to enable them to present the claims of the Bible Society to their Congregations, on application to Rev. John Thompson, District Superintendent for the American Bible Society, 1350 Franklin street, Oakland.

Remittances may be made to E. P. Flint, Treas., 328 Montgomery street, San Francisco, or to Rev. John Thompson, District Superintendent, 1350 Franklin street, Oakland, California.

Mills Seminary and College.

All friends of the highest education of woman will rejoice to hear that this noble institution has begun the present session with evident tokens of the divine blessing. One hundred and fifty young ladies are on the ground; and the corps of teachers has never been surpassed there, in ability and fitness for their special duties.

On a recent visit, the writer, an old friend and visitant at the seminary, was peculiarly impressed with the evidences everywhere visible, of increasing prosperity and of quiet healthful growth. A glimpse at the dining-room when they were at table, was truly animating, the room having never been seen more perfectly filled, amid cheerfulness, order and decorum the most perfect. Different classes were visited during their recitations, classes in Latin and in Greek, in Algebra, in History, in Modern Languages, and on the History of Art—and never have I seen classes in the hands of instructors better fitted for meeting the highest requirements of their several important trusts.

The hearts of all friends of this seminary have been cheered by the spirit manifested in the numerous letters pouring in upon Mrs. Mills from all parts of the world, from graduates and from the parents of former pupils, let-

ters written often with high feeling, and with renewed devotion to the institution and renewed enthusiasm in aiding its development and progress. The building up of this seminary amid the difficulties of such a work on this Pacific coast, fills with amazement all persons capable of appreciating the self-sacrifice, wisdom, and ability in reaching results so grand. And seldom have two devoted servants of their Divine Master laid a nobler offering at his feet, than has been done by Dr. and Mrs. Mills in laying this noble institution, the fruit of a life of toil and self-denial, as an offering at the feet of Jesus, for the higher Christian education of woman, for the good of our country, and for the glory of the church of Christ.

G. B.

Y. M. C. A.

SERVICES OF THE THIRTY-FOURTH ANNIVERSARY.

Last Sabbath the thirty-fourth anniversary of the founding of the Young Men's Christian Association in this city was celebrated by special religious services. In the afternoon the main hall of the Young Men's Christian Association was well filled in anticipation of an address from Bishop C. H. Fowler. The reverend gentleman took his text from the twenty-fifth chapter of Matthew, and preached upon the parable of the talents, which he compared to a city with many roads leading to it, the many roads being the lessons taught therefrom. Every human being is here on trial, sent here with a mission to perform, and is given opportunities to avail himself of, and for which the Lord will come and reckon with him. The difference between a determined man and a weak one is the result of a struggle. When opportunities have presented themselves to the one man, he has been firm and has grown firmer, the other has yielded and grown weaker. All virtues, the preacher said, were acquired by struggle; firmness, courage, patience and economy were thus acquired and are nature's methods of trial. Just as the relation between work and results is the problem of industry, so the relation between a man's opportunities, given him by nature, and his willingness to avail himself of them, is the problem of life and the trial, the end of which we shall all face at the reckoning day.

In the evening the proceedings at Calvary Presbyterian church included the hearing of an address delivered by General O. O. Howard and the reading of the thirty-fourth annual report of the Association, the principle features of which have already been published. From the latter, which included the reports of the working committees, it was learned that the total expenditures for the year were \$15,550, and the receipts slightly in excess. The membership is now 1,307, of whom 297 are life members. The Employment Committee found situations for 366 young men. The President's report announced that efforts were being made to secure a site for a new building for the Association, and the Finance Committee recommended that \$10,000 be secured for the International Convention, which is to be held in this city during the current year.

General O. O. Howard was then introduced by Charles Goodall. The General said that he usually defined the principles on which such associations operated, but this time he said he would take the field and explain the opera-

tions of the Association. He then briefly sketched the strong temptations which surround a man on every side in this large city, and pointed out that the field of operation of the Association was to brace men for the struggle, and help those who had yielded. In giving these sketches the General illustrated them with anecdotes taken from his own experience and those of his friends in similar associations to the local one. The fault of the Young Men's Christian Association he declared to be that too few are workers, too many are recipients of benefits and don't impart the blessings they realize to others. He urged the young men to be up and doing, and spoke in high terms of a new society here known as the Young People's Endeavor. General Howard closed with an earnest appeal for more funds to push the work among the young men and help to save them from the snares which he had sketched to his audience.

Henry J. McCoy then addressed the audience and stated that he believed there were 60,000 young men in this city between the ages of sixteen and forty years, and yet he did not think that 2,500 were in places of worship, whilst he could find 30,000 in places of ill-resort. Taking these figures as his text he demonstrated the necessity of such an association of the Young Men's in this city. A collection was taken up for current expenses and a sacred selection was rendered by the choir, after which the meeting broke up.

In accordance with the instructions of the four Synods controlling the Columbia Seminary, the Directors met on the 8th of December and requested the resignation of Dr. Woodrow. He having declined to accede to the request, the Board removed him from the chair of Natural Science in connection with Revelation. The Rev. J. L. Girardeau was re-elected to the chair of Didactic and Polemic Theology. The election of the other Professors was deferred till the next meeting of the Board, on the first Wednesday in February next.

MARRIED.

GAY-LAMBING.—At Arroyo, Seco Lambing Mine, by the Rev. M. T. A. White, on the 18th of January, 1887, Wm. H. Gay and Miss Alta E. Lambing.

GRACE-PATTERSON.—In San Francisco, Cal., Jan. 4th, 1887, by Rev. Frederic E. Shearer, D.D., Henry S. Grace to Clara A. Patterson, both of San Francisco.

HOLMES-SHATTUCK.—In this city, Jan. 5th, at the residence of the bride's father, D. D. Shattuck, William Holmes, of Calistoga, and Jennie H. Shattuck.

RIDESOUT-SMITH.—In this city, Jan. 2d, Earnest V. Ridesout and Juliette M. Smith.

DIED.

GOODING.—Jan. 12th, at her son's residence, Mrs. Jane Gooding, age 84 years. United early in life with the Cumberland Presbyterian church.

STRONG.—Jan. 17th, 1887, at his late home in Ione, Chancy B. Strong, age 75 years. Joined the Baptist church in Malone, New York, when young.

MIDGLEY.—Jan. 20th, 1887, at his late home in Buckeye Valley, David Midgley, age 72 years. Was a native of Yorkshire, England, and was a member of the Episcopal church.

STODDARD.—In this city, January 26th, Harriet A., wife of Samuel Burr Stoddard, a native of New York, aged 69 years.

DEFFENBOUGH.—At Lapwai, Idaho, Jan. 3, 1887, Emma Caroline, beloved wife of Rev. George L. Deffenbough.

Family Reading.

A Mother's Care.

I do not think that I could bear
My daily weight of woman's care,
If it were not for this:
That Jesus seemeth always near,
Unseen, but whispering in my ear
Some tender word of love and cheer,
To fill my soul with bliss!

There are so many trivial cares
That no one knows and no one shares,
Too small for me to tell.
Things e'en my husband can not see,
Nor his dear love uplift from me—
Each hour's unnamed perplexity
That mothers know so well.

The failure of some household scheme,
The ending of some pleasant dream,
Deep hidden in my breast;
The weariness of children's noise,
The yearning for that subtle poise,
That turneth duties into joys,
And giveth inner rest.

These secret things, however small,
Are known to Jesus, each and all,
And this thought brings me peace.
I do not need to say one word,
He knows what thought my heart hath
stirred

And by divine caress, my Lord
Makes all its throbbings cease.

And then, upon his loving breast,
My weary head is laid at rest,
In speechless ecstasy;
Until it seemeth all in vain
That cares, fatigue or mortal pain,
Should hope to drive me forth again
From such felicity.

—Selected.

Superiority of the Scotch.

Professor Blackie has been explaining how it is that the Scotch are so superior to the "shallow wittings of the South." Hitherto the fact had been simply accepted. "Insolence" is the "natural vice of a great country like England." Any schoolmaster who "has English and Scotch boys under his birch" will tell you that in the tough grapple with the day's task the Scot beats the Sassenach "hollow." Any housekeeper will tell you the same of her servants. The Scotch are "made of a stronger fibre." So that the Englishman is hardly to blame; it is not his fault. The strict Sabbatarianism of Scotland gives its people time to think (not to drink—to think). To sum up, the Scot owes his physical power to his superior climate, his independence to "Bannockburn and Drumclog," his democratic tendencies to his catechism, his conscientiousness to his Bible-reading, and his superiority all round to things in general. Professor Blackie knows all about it.—*St. James' Gazette*.

Her Legacy.

A lady with whom I was once conversing said: "I am living now off the legacy my dear father left me, and it will be enough to last during my life-time; it was a rich legacy."

I said to her:

"I knew your father left you a few thousands; I was not aware it was so much."

"Oh," she replied, "that was all gone years ago, along with nearly all we had obtained. It is the legacy of my father's prayers we are living upon now. You know the promise is, 'Even to the third and fourth generation of those that love

him.' I can remember now the earnest pleadings of my father for his darlings; and although he has gone home long ago, yet a precious sense of those prayers is 'round about me' as the walls of Jerusalem of old. I am assured that they will follow and sustain me through life—go with me even through the gates into the city of our God. I claim no special goodness, but my father was the best man I ever knew."

She lay back exhausted upon her pillows—for this lady was one of our "shut-ins"—and as I gazed upon her, suffering and helpless, poor, yet who shall say she was not a millionaire, an heir of the kingdom? I found she was trusting the Lord for everything.

"And it always comes just in time," she murmured as a trusting smile lighted the wasted features.

How many of our parents of to-day are laying up for their little ones such a rich legacy? They may toil and delve, heaping together their treasures of earth, yet all may be swept away with the wave of some fearful panic. But a legacy of prayer laid up before the everlasting throne would be as enduring as the city itself.—*American Messenger*.

The Training of Children.

With children you must mix gentleness with firmness. "A man who is learning to play on a trumpet, and a petted child, are two very disagreeable companions." If a mother never has headaches through rebuking her little children, she shall have plenty of heartaches when they grow up.

At the same time a mother should not hamper her child with unnecessary, foolish restrictions. It is a great mistake to fancy your boy is made of glass, and to be always telling him not to do this, and not to do that, for fear of his breaking himself. On the principle never to give pain unless it is to prevent a greater pain, you should grant every request which is at all reasonable, and let him see that your denial of a thing is for his own good, and not simply to save trouble; but once having duly settled a thing, hold to it. Unless a child learns from the first that his mother's yea is yea, and her nay nay, it will get into the habit of whining and endeavoring to coax her out of her refusal, and her authority will soon be gone.

Happiness is the natural condition of every normal child; and if the small boy or girl has a peculiar facility for any one thing it is for self-entertainment—with certain granted conditions, of course. One of these is physical freedom, and a few rude and simple playthings. Agreeable

occupation is as great a necessity for children as for adults, and beyond this almost nothing can be contributed to the real happiness of a child.

"I try so hard to make my children happy!" said a mother with a sigh, one day, in despair at her efforts. "Stop trying," exclaimed a practical friend at her elbow, "and do as a neighbor of mine does."

"And how is that?" she asked, dolefully. "Why, she simply lets her children grow and develop naturally, only directing their growth properly. She has always thrown them, as far as practical, upon their own resources, taught them how to wait upon themselves, no matter how many servants she had, and to construct their own playthings. When she returns home from an absence, they await but one thing—their mother's kiss. Nothing exciting is allowed to them at night, and they go to bed and to sleep in a wholesome mental state that insures restful slumber. They are taught to love nature, that there is nothing so mean as a lie, nor anything so miserable as disobedience, that good health, good teeth, and good temper come from plain food, plenty of sleep, and being good.—*The Quiver*.

Neatness in Dress at Home.

The importance of neat and tasteful house-dressing cannot be overestimated. The matron who appears before the members of her family in a shabby, soiled wrapper, and makes the excuse—if, indeed, she takes the trouble to make one at all—that "it is so much more comfortable," has little idea of the possible consequences of such a course. Could she but realize that her dress is an evil example to her daughters, and one productive of consequences that will reach far beyond her own span of life; that her husband and sons cannot fail to draw comparisons between her dress and that of the ladies they meet in other homes, and that these comparisons cannot fail to decrease their respect for her, she might be induced to give more attention to her personal appearance. Not even the burden of care and constant employment can furnish a sufficient excuse for careless personal habits, for few things are more important to the well-being of a family. There is an old saying to the effect that an untidy mother has disobedient children; and while neither parents nor children may realize the why or wherefore of it, yet there is always a lack of respect and an indifference to the authority of a mother who takes no pride in her personal appearance. And it is not the mother alone upon whose shoulders rests the burden of responsibility for home neatness and order in dress; the father has his duties to look after as well, and should never fail to insist upon the younger members of the family presenting themselves with well-kept hands, clean faces, neatly-brushed hair, and orderly dress, at least at every meal where the family assemble.—*Brooklyn Magazine*.

The Good-Old Times.

We often hear of the "good old days of yore." Why deprive our children of the enjoyment of those old days? Why not pass a law forbidding steamboats from plowing the waters; railroads from running on land; telegraphs from sending messages; telephones from being used; furnaces, steam heaters, etc., to be

taken out of the houses and other buildings; all grates for burning coal to be taken out; all stoves to be melted for old iron; all water works in cities to be left empty; the use of all gas and other illuminators, except dipped tallow candles, to be disused, and really go back to the "good old times," say for five years. Then, if at midnight on a cold, stormy night, a doctor is wanted, he must be sent for instead of telephoning for him. If one wished to send a message to a distance, instead of telegraphing he must write a letter and send it by stages to its distant place and wait patiently for days or weeks for the answer. When one goes home on a freezing night he can sit by a wood fire, roasting one side while freezing the other, and, reading by the dim light of a tallow dip, instead of the blaze of a gaslight or the more agreeable light of kerosene. If he undertakes a journey, instead of getting into the cars and going where he wishes, the best he can do is to take a stage, at four times the cost and ten times the discomfort of the cars. Let these and other modern improvements be forbidden and the "good old days" be brought back, how long would it be before an extra session of the Legislature would be demanded to knock "the good old days" into splinters and to restore the much better modern days which we now enjoy and for which we ought to be most devoutly thankful!—*Bridgeport Standard*.

The *Christian Instructor* says: A saloon can no more be run without using up boys, than a flouring-mill without wheat, or a saw-mill without logs. The only question is, Whose boys—your boys or mine; our boys, or our neighbor's?

When one thinks that nobody cares for him, and that he is alone in a cold and selfish world, he would do well to ask himself this question: "What have I done to make anybody care for and love me, and to warm the world with faith and generosity?" It is generally the case that those who complain most have done the least.—*Lutheran*.

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Missionary Column.

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News and Notes of the Month.

"Behold I bring you good tidings of great joy, which shall be to all people!"

Reviewing the events of the month, as gathered from the Missionary Review, and other sources, we cannot grow faint-hearted, but look with certainty to the fulfillment of the promise that "every knee shall bow and every tongue confess him."

China's millions, of November, records some forty baptisms, and incidents marking progress in the work.

Africa—Rev. C. H. Harvey, of Congo Mission, writes: "Glorious things at Banza Manteke. Over one thousand professed in six weeks! Most marvelous work. Even Palabala is not without some blessing."

From Liberia, too, come reports of a precious work of grace. In a letter of October 20th, we read:

"Scores have professed to have found pardon. The streets of Monrovia have resounded with the shouts of the saved, as they rushed out among their friends to tell them what great things the Lord had done for them."

Mr. Deputie writes: "You have never seen such a work in your day. You may have seen sinners returning to God in large numbers; but here are the heathen coming, following at the feet of Jesus, and calling on him in their own native tongue to have mercy on them. Seventy-five, mostly young persons, have found Jesus up to last night."

Japan—The authorities have directed the English language to be taught in every school in Japan. Reports from Japan estimate the additions to the churches to average 500 a month. Communicants at close of the last year reported 11,600.

Jews—Agents laboring for the Jews in Europe report 127 baptized and received into Evangelical churches the past year. Rev. Theodore J. Meyers, of London, affirms that from 1817 to 1882, 50,000 Jews have been brought into the church of Christ.

India—The Vellore Station of the Ascot Mission, India, reports six additions to the church on profession of faith.

The 26,296 native Christians of the Baptist Telugu Mission are reported to have given us 8,522 last year.

New Guinea is one of the mission fields only recently brought under cultivation, and yet Dr. Turner claims 50,000 natives in full communion with the church at the present time.

Pescadore Islands—Rev. Mr. Campbell, English Presbyterian missionary, has established a native preacher on this group of islands, to the south-west of Firmosa.

Egypt—Rev. Wm. Harvey, U. P., gives us some idea of the progress of mission work in Egypt by mentioning fifty candidates asking admission to his church, of whom he received thirty.

Bible Translations—At the beginning of this century the Bible had been translated into only thirty languages. Now it is said to have become translated into 268 languages.

The Board of Northern New York has pledged itself to put up a building for an entirely new station on the Island of Hainan. A lady has been sent to the hospital in Seoul and is doing what was never done in Korea before, and Dr. Jessica Carleton, a fully equipped physician, is on her way to India to create a dispensary where there never was one; but, in the nature of the case, these two ladies must be stationed in what is already a missionary centre.

Our absolutely new outposts are therefore few. At the same time, if these few are faithfully cherished and a work of depth is wrought for each, they are foundations for incalculable influence and blessing in the future; and we are always to encourage ourselves in the knowledge that, while beginnings are very significant and, relatively, of vast importance, no absolute gains are so great, no labors so immediately remunerative, as patient plodding at the old posts. In the one case we look for the blade; and in the other, we reap the full corn on the ear.

Last Things for the Monthly Concert.

Since closing the Monthly Concert pages of the *Church at Home and Abroad*, in which China is considered as the mission field for February, some fresh and interesting items have been received from letters and foreign exchanges.

The tidings that some English Missionary societies had received indemnity from the Chinese Government, and the expressed hope that our American mission, in spite of the ill treatment of Chinamen in this country, would share in these indemnities, has been followed by the announcement from Rev. Mr. Fulton that the Viceroy of the Canton Province has replied favorably to his demand for repair of all losses of property at Quai Peng and for full protection of his mission work.

The Shanghai papers also announce that \$5000, has actually been paid for our losses there and that the American Methodist mission at Ching King has received \$25,000 for its greater loss.

In making these promises to Mr.

Seymour (our Consul at Canton), the Viceroy calls attention to the far greater wrongs suffered by Chinamen in this country and to the tardiness of our government in making amends.

He notes the fact that an indemnity has been decided upon at Washington, but he asks the Consul to telegraph the American minister at Peking, suggesting that he use his influence in securing the actual payment of the indemnity to the Chinese minister at Washington.

Such a lecture from a heathen Viceroy to a supposedly Christian government and people—a lecture enforced by noble example ought to be heeded.

The course pursued by our United States minister at Peking, Col. Denby, in reference to the question of indemnities to American missions, has been most commendable. His distinguished success in these negotiations has not been won without great effort. And seldom has a diplomatic representative had on hand a more embarrassing case. The inconsistency and wrong of his own government were doubtless weighing on his mind, and it was only due to the politeness of the Chinese officials, if these things were not thrown in his face. He had recently visited all the treaty ports where he had taken great pains to study the workings and estimate correctly the value and extent of their influence.

On his return he met the missionaries of various Boards in a body in Peking and gave them about the clearest and strongest testimony concerning the general work, that has yet been given by a high government official.

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Our Churches.

SEBASTAPOL, CAL.—Rev. L. L. Clay recently from the Southern States, has taken charge of the Cumberland Presbyterian church.

MEMORIAL, SOUTH S. F.—The attendance upon the services of this church is on the increase and also the interest in them. The sermon yesterday was an earnest one by the pastor, from the twelfth verse of the first chapter of Lamentation.

SAN JOSE, CAL.—Rev. H. C. Minton exchanges next Sabbath with Rev. A. B. Meldrum. He will therefore preach morning and evening in St. John's Church in this city.

HOWARD, S. F.—Rev. Wad El Ward from Jerusalem filled the pulpit both morning and evening. The congregations were unusually large, and were deeply interested in the speaker's descriptions of "Abraham and his home," in the morning, and his "Lessons from the stones in Palestine," in the evening.

FIRST UNITED PRESBYTERIAN.—Religious services are being held at the First United Presbyterian Church each evening this week except Saturday. Rev. Dr. Gibson, the pastor, is assisted by Rev. S. P. Sprecher, D.D., Rev. E. S. Chapman, D.D., and Rev. Thomas B. Stewart. On Sabbath evening Dr. Gibson delivered the second lecture of his course on the "Pilgrim's Progress," subject: "The City of Destruction and the Slough of Despond."

ST. JOHN'S, S. F.—On Sunday, Jan. 23d, the pastor, Rev. A. B. Meldrum, chose for the theme of his morning discourse—"Witnessing for Christ," which was a searching appeal to all his hearers to do active work for the Master. In the evening delivering the second lecture upon the Prodigal Son. On Wednesday evening earnest prayer was offered for colleges and seminaries of learning throughout the world, and strong appeals for the successful building up of our own San Francisco Theological Seminary.

Last Sunday morning the pastor read the 90th Psalm from the old Scotch Version and selecting for the theme of his sermon the 2d verse thereof. "The everlasting God. Before the mountains were brought forth, so even thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

Sabbath evening service as usual which seems to attract a goodly number of strangers.

SAN PABLO, CAL.—Good news from ministers and churches is always welcome, so I know you will enjoy publishing the fact, that the church at this place has built a manse. It is a cottage standing on the north-west of the church, giving a fine view of San Pablo bay, and the mountains around it. The church and its friends, (for there has been a "lift" from those not connected with the church,) have done nobly, and the result is, a very pleasant home for the minister and his family. A manse is something that will be a blessing to the church, after those that have built it have passed away. No aid from the Board of Church Erection was asked. The well and stable are not made yet, but we have the promise of our friend Mr. John

Nicholl, for the stable, and of the ladies for the well; and both will soon be provided. In the erection of this house, the good people have not neglected other matters. The sum promised as salary to the minister's support, has not been delayed, but promptly paid. The Sabbath school missionary boxes when opened, gave \$13.77 for Foreign Missions, and the Ladies' Missionary meetings are held every month and the dues are kept well paid up.

When you consider that this is a church of not over twenty resident members, you will see how well they have done. Can any show that they have done better? We feel assured you will congratulate us for temporal blessings, and ask for us spiritual blessings.

WESTMINSTER, S. F.—Last Sabbath evening a very impressive and memorable service was held. Mr. Adams, the pastor, chose for his text the twentieth verse of the third chapter of Revelation, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He spoke of the beauty of the passage, and particularly of Christ's love so wonderfully exhibited by it. Christ stands at the door of the hardest heart, and knocks, and patiently waits for admittance. He spoke of how often this verse had been the theme of the poet and the artist. Mr. Holman Hunt's celebrated painting of "Christ before the door," was most feelingly described.

Eight girls of the Boys and Girls Prayer Meeting Society, under the leadership of Mrs. Adams, beautifully recited selections from the hymns which have been written on the text. And when Mr. Adams had called especial attention to some of the selections, dwelling briefly, but impressively upon them, it seemed as if, even the hardest heart must have opened the door and let the dear Savior in.

The hymns and music by the choir were well selected and added much to the impressiveness of the service.

In all departments of church work great activity appears. Every Sabbath new faces are seen in our congregation and many come to stay. The prayer meeting on Wednesday evening is constantly increasing in numbers, and in general interest. New scholars are every Sabbath added to the Sabbath school. The Young Peoples and Boys and Girls prayer meetings are largely attended, and through them the Master's work is receiving much attention.

Last Thursday evening an enjoyable sociable was held. The evening was spent in chatting to friends and strangers who were particularly invited to attend. It was intended that the church people should here become acquainted with the persons who have lately come among us, so the evening was spent in this way with a few pleasing games, and with but a short program, and none of the usual refreshment.

We believe that the Holy Spirit is now with us, and we pray that if it be the will of the Father, his visit may be infinitely prolonged, that many souls may be saved.

SAN JOSE, CAL.—Sabbath morning, January 30th, Rev. H. C. Minton preached from the last clause of Romans 16-19, "I would have you wise unto that which is good, and simple concerning evil."

He said: "Rome was the leading city of the world in Paul's time. It was the imperial city and its church was the metropolitan church. The character of this church largely gave tone and temper to Christianity throughout the world as travelers were coming to Rome from all regions and returning again to their homes. The Papal system began long after Paul's day, yet the church had the position then that Dr. Hall's church has among American Presbyterian churches, or Dr. Taylor's among Congregational.

These facts add dignity and importance to the epistle to the Romans. Paul taxed all the resources of his consecrated brain in its composition. He closes with a series of injunctions and admonitions among which are the words of the text.

The text assumes that there are such things as good and evil. Men's minds are often blinded to this distinction. They say men are good or bad as they happen to have been raised. To the pure all things are pure. Education determines what a man thinks is right or wrong. The man's circumstances or education exerts an influence upon his notions of right and wrong, but does not change the facts of right and wrong.

Whenever there is a man upon the earth there is a conscience. Where there is no conscience there is no man. Wherever there is a conscience there is a witness to right. This truth is a part of our very being. Because others differ, are we not to learn and recognize the truth? Because astronomers have varying ideas about the moon, is there no moon?

There is always a right and a wrong independent of our notions of them. "Woe unto them that call good evil and evil good." The text implies that a thorough knowledge of evil is not necessary to do right. It is not necessary to wade through all slums and explore all iniquities. Knowledge is desirable for its own sake but requires conscience to make it a blessing. Intellectual processes do not touch the sources of moral character. Carlyle was never more mistaken than when he said that the devil learning the multiplication table would not make him any the less a devil.

The study of the spelling book and geography would never convert the heathen. The gambler would be less a gambler if ignorant of mental arithmetic. The daughters of sin would be less successful in their hellish designs if shorn of the graces of virtuous womanhood. A great deal that men know in this nineteenth century they would be better not to know. Much study is a weariness to the flesh and of making books there is no end. Cheap reading, cheap in an intellectual and moral sense, in the curse of the age.

It is not necessary to investigate evil to avoid it. There are certain easily recognizable earmarks of sin, trademarks of Satan. We no sooner know sin as sin than we turn the other way. It is not necessary to get drunk to know the evil of intemperance. A vast deal of trash is said about giving both sides a chance, but many things have but one side. The Parthians conquered their foes by fleeing from them. So wise Christians pray "lead us not into temptation." It is good to investigate truth for truth's sake, but not so good as to study it for our own sake and for Christ's sake. All truth is one, but all is not of equal value. That man is a fool who spends days upon a puzzle,

while his family lack food and clothing. The inspired Book of God contains vast stores of truth, not for truth's sake but to elevate our lives. "Sanctify them through thy truth, thy word is truth." Therefore the Bible is pre-eminently a practical book. But alas! men often do not regard the Bible as true as their day books and ledgers. Any man who believes the Bible is true and fails to act up to that conviction is either a fool or dead in trespasses and sin.

The text exalts the positive man. The chief virtue is not the mere absence of vice. "If any man lack wisdom let him ask of God." Mere morality whitewashes, Christianity recreates.

Wisdom is knowledge set to work. Wisdom of good is knowledge set to work for the highest good. Angelic attainment are possibly without the knowledge of diabolic vice. God cannot bear even to look upon sin. Most of the so-called learning of our day must be unlearned to attain to the most systematical Christian character.

Religious News.

The Post-Office address of Rev. Alexander Scott, late of Mills' College, is New Concord, Ohio, not Zanesville, as stated last week.

The Rev. H. W. Geprge has resigned the pastoral charge of the Presbyterian church, Topeka, Kansas.

The Rev. H. W. Torrence has resigned the pastorate of the Presbyterian church, Ovid, N. Y.

The Scotch Presbyterian church, Chicago, Ill., has given a call to Rev. J. M. Malcom, of Clarendia, Iowa.

The Rev. S. R. Frazier, pastor of the United Presbyterian church of Youngstown, Ohio, has declined the call to the Second church of Kittanning, Pa.

The Rev. William Hicks, of the Congregational church, has accepted a call to the Presbyterian church, Larimore, Wyoming Territory.

The Rev. R. Barbour preached his farewell sermon in the Presbyterian church of Lake George, N. Y., on Sunday, January 9th, and expects to spend the rest of the winter in Florida.

The Rev. C. B. Gillette resigned his pastorate at Parker City, Pa., November 7th, to accept a call to the pastorate of the Franklin Street Presbyterian church, Elmira, N. Y. Mr. Gillette entered at once upon the duties of his new field.

The Rev. David Wills, D.D., of the United States army, has received a unanimous call to the North Tenth Street Presbyterian church of Philadelphia.

The Rev. Joseph A. Milburn, of the last class of Princeton Seminary, has been called to Fond du Lac, Wisconsin, and also to Gouverneur, N. Y.

The Rev. A. K. Bates has resigned the pastorate of the Presbyterian church Council Bluffs, Iowa.

The *San Diegan* gives the following church items: The tabernacle of the Congregational church is progressing rapidly, and will soon be ready for occupancy. The new Episcopal church is also going up satisfactorily. We hear nothing of a building for those calling themselves Christians. The Cumberland Presbyterians will not try to build at once, so we hear. The Christian church building at Escondido is progressing and will soon be ready for service.

There are 1,000 young people's societies of Christian Endeavor in the United States, with a membership of over 60,000.

It is estimated that as many as 1,500 Jews leave the synagogue for the Christian Church every year in this country and Europe.

Rev. J. G. Neutzel of Oshkosh, Wis., Trinity Lutheran church, announced lately that on the following Sunday he would expel members of his church who persisted in belonging to the Knights of Labor.

The Methodists, having nobly accomplished the purpose they set before themselves at the beginning of 1886, now announce their intention to secure "\$1,000,000 for missions by collections only during 1887."

Rev. Dr. Henry J. Morton has resigned the rectorship of the protestant Episcopal church of St. James at Philadelphia, after fifty-six years of continuous duty.

M. Eels is writing a series of articles in *The Pacific* on missionary work on the Pacific Coast, one paragraph of which mentions "the arrival in May, 1839, of E. O. Hall and wife, at Mr. Spalding's station, bringing with him a small printing press, with type, paper, binding material, sugar, molasses and salt, altogether valued at \$450, a contribution from the native church at Honolulu. During the same month the first printing on the Pacific Coast was done at his station. This was 400 copies of his first book in the Nez Perce language, of eight pages. Another book followed in August."

In Memoriam.

On Sabbath afternoon, Jan. 9th, the funeral services of Mrs. David Hewes were held in the chapel of the First Congregational church of Oakland. From the *Morning Times* of that city we take the following report:

"The beautiful flower-covered casket containing the remains of deceased rested on an elevation below and in front of the altar. 'Rock of Ages' was sweetly sung by a quartette under the leadership of Mr. Kincross, and then a beautiful prayer was offered by Rev. Dr. Horton. 'I Shall be Satisfied' was the hymn rendered by the quartette, and with touching effect.

"Rev. Samuel P. Sprecher, D.D., a former pastor of the church, concluded the services with remarks and prayer that were both affecting unto tears, and comforting to the goodly number of the friends of the deceased that were present. He said: When I heard of the death of Mrs. Hewes, my first thought was, O, what a rest is hers! What a peaceful rest to that patient, long-enduring sufferer. Seven years ago when I came here as your pastor, I found Mrs. Hewes a sorely afflicted invalid, and I then found and now know that nothing but the very kindest of care on the part of her husband has kept her with us all these years. But very few enjoyed a close acquaintanceship with Mrs. Hewes because of her sickness. But we few who did enjoy such grand privilege were impressed to our soul's delight by her beautiful Christian character, fortitude and faith. My own individual impression of the bright, cheerful spirit that was so long confined to this suffering body before us, is usually associated with a visit I made to her late home in Southern California, es-

pecially one beautiful evening that no Italian star-lit night could possibly surpass; the very stars seemed to be of deeper depths and brighter than I ever saw them before. Mrs. Hewes sat on a screened porch looking up at the sparkling sky, and inspired me with her talk of faith, and oh, how firm and strong were her realistic ideas of our Christian religion. She put but slight stress on denominationalisms; and she so loved that hymn (turning to the choir), 'how did you come to sing it?' for she seemed to regard this life a fitful slumber, and said, speaking of the final awakening, 'when I awake in his likeness I shall be satisfied.' Mrs. Hewes was a woman of remarkable intellect. Those who knew her will recognize it as I say, how remarkably clear was her conception of everything pending on cultured taste. It was indeed a rare privilege to have had an acquaintance with Mrs. Hewes. But when we think, my friends, of our suffering sister, we cannot help rejoicing in the thought, how great her liberation has been; how captivity has been taken captive; how death in this case has broken down the prison walls. No, it does not now become us to mourn. A little while ago Mrs. Hewes spoke of a dream she had; she dreamed she was in a great circle, going round and round, and could find no door from which to escape. But now the exit has been found; the Savior opened the door while our sister slept, and the door has been closed behind her, shutting her in to that inheritance of eternal rest with the Father, who chasteneth those he loves.

"The choir then sang the hymn 'Abide With Me,' after which many of the congregation took a farewell look at the familiar face of the deceased before conveying the remains to Mountain View Cemetery. The pall-bearers were Elijah Bigelow, G. W. Armes, P. D. Brown, Wm. H. Knight, A. J. Ralston, H. L. King, Chas. W. Armes and Geo. Gray.

Elder J. J. Gardiner.

FIRST CHURCH, OAKLAND, CAL.

James Jefferson Gardiner was a ruling elder who wore the double crown of honor on the day when he fell asleep, at the ripe age of seventy-three years, six months and three days. He was ordained to the eldership at Jefferson, nearly opposite to Louisville, Ky., not far from the year 1840, and has since been almost continually in active service there for nearly half a century, holding high office in the Presbyterian church. He presided well, and it is a portion of the double honor that is his due that we, his associates in office, and fellow members in the church, pause to-day, recall his life, recount his labors and virtues, and improve ourselves by the lessons therein taught.

His parents emigrated from England, and settled in Virginia at Martinsburg, in which place he was born on the 11th day of July, 1813. Here he passed through the preparatory schools, fitting himself for college. In the meantime, at the age of fifteen or sixteen, he was made a subject of renewing grace, and was soundly converted, entering upon a Christian life that has developed ever since in depth, and beauty, and power. His preparation completed, he was matriculated at Hanover College, Indiana. Dr. Matthews, a well known Virginian, was at that time at the head of this institution, and his influence led many Southern youths to pursue their stud-

ies at that place. Having completed his college course he entered the Theological Seminary with a view to the ministry of the Gospel, as his life work, but feeble health admonished him to discontinue his studies. Here, also, he met with her who soon afterwards became his wife, and the golden anniversary of their wedding was just in sight when he fell asleep. During his life at college, his father removed to Hardin Co., Kentucky, which led to his settlement, also, in that State when had given up the idea of entering the ministry. He chose the noble profession of teaching, and with his wife, located at Jefferson, where he remained for some time, doing faithful work in his profession, and active work in the church. At the end of this period he removed to Jackson, Mo., where he took charge of an academy, remaining here for four years. In the church at this place, again, he served as a Ruling Elder during the whole period of his residence there. Failing health required him, for the second time, to change his life work. He entered into a co-partnership with a Mr. Ferguson, who was the father of Mrs. Kelsey formerly a resident of this city occupying the Kelsey house on Telegraph avenue. They set up their business, which was general merchandise, in Kentucky, near the elder Mr. Gardiner's home. After some years Mr. Gardiner removed to Benton, Scott county, Mo., where he remained several years in the same business. Here he found a community in which the best people knew nothing of a Sunday school. He proposed to start one and was met with general encouragement. One of the most prominent men sent to enquire, "What would the tuition be?" The reply was sent back that when the school was well started they would call upon the citizens for library books, and other needed supplies. The school was a great success and never was allowed to want anything that could make it more efficient. By and by a church of thirteen members was formed and maintained until Mr. Gardiner's removal, after which it declined and was finally abandoned. In all these labors husband and wife wrought side by side.

After this Mr. Gardiner had no regular business, living upon the income of his accumulations, and being a father to all his circle of relatives, whose estates he administered with most scrupulous honesty. He removed to Cape Girardeau, Mo., then in 1861 to St. Louis. In the war he suffered the loss of all his property. He was always loyal to his flag and he left the scenes of his early life and labors bereft of property and in poor health. He went to the dry, invigorating, climate of Minnesota, but not finding it congenial and beneficial he turned westward to these inviting shores, and reached California, where he resided twenty-two years to a day. Of his manner and life among us, of the character he bore, of the strong influence of his word and example, of his love for his church and his Master, I have no need to speak to you. They are inwoven with the history of this church, they are inextricably mingled with your memories. Cheerful, tender and true he comes to his last days and neither knows nor suspects that it is his last, until death knocks at his door, in great haste, and in a half hour, student, theologian, teacher, merchant, but best of all ruling elders wearing the crown of double honor, was gone till the heavens be no more.

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International Lesson

God's Covenant With Abram.
Lesson VII. February 13.

Genesis 15:5-18.

GOLDEN TEXT.—*Fear not, Abram: I am thy shield, and thy exceeding great reward.*—Gen. 15.

SUBJECT OF THE LESSON.—God's Promises.

TIME OF THE LESSON.—(Abram had just achieved a great victory in battle, and refused a great "reward." See previous chapter. Perhaps a reaction had set in.)

EVENTS.—(1) "Exceeding great and precious promises." v. 5. What was Abram's promise? What are some of the promises God makes to us? (Some one has counted 31,000 of them in the Bible.)

(2) God's estimate of faith, v. 6. (Faith is believing God. Skepticism making God a liar, 1 John. 5:10.) When a person says, "I don't believe," say, "Whom?"

(3) God condescends to guarantee His promises to strengthen weak faith, vv. 7-17. What land did God promise Abram? When a contract or agreement was made in those days, by what sacrificial ceremony was it confirmed? When Abram asked a sign to confirm God's covenant, in what symbol did God pass through the severed sacrifice? (Verse 17.) At what other time did God manifest Himself in flame? (Ex. 3:2; 13:21; Ac. 2:3.)

(4) The Land of Promise, v. 18. (The boundaries of the Land of Promise here given and repeated to Moses and Joshua are instructive in view of the fact that the Israelites under Joshua stopped in false content when they had taken only one third of what God had promised them. Not until Solomon was The Land Possessed the same as The Land of Promise.) Have we taken more than a third of the graces God has promised us?

Doctrine? God's condescension.

Duty? "Have faith in God."

When the excitement of the conquest of the invading kings (Gen. 14) was over, Abram became a prey to despondency and terror at the probable revenge that might be meditated against him. To dispel his fear, he was favored with the gracious announcement, "I am thy shield," etc. Having such a promise, how well did it become him (as it does all God's people who have the same promise) to dismiss his fears and cast his burdens on the Lord (Ps. 27:3). To his mind the declaration, "I am thy exceeding great reward," had but one meaning, or was viewed but in one particular light, as bearing on the fulfilment of the promise, and he was still experiencing the sickness of hope deferred, and so he said, "Lord God, what wilt thou give me?" According to the usage of nomadic tribes, being childless, his chief confidential servant, Eleezer, would be heir to his possessions and honors. But this man could become his son only by adoption; and how sadly that would

have come short of the parental hopes he had been encouraged to entertain! His language betrayed a latent spirit of fretfulness, or perhaps a temporary failure in the very virtue for which he is so renowned—an absolute submission to God's time as well as way of accomplishing his promise.

5. To the first part of his address no reply was given; but having renewed it in a spirit of more becoming submission, "Whereby shall I know that I shall inherit it," he was delighted by a most explicit promise of Canaan, which was immediately confirmed by a remarkable ceremony.

9. *Take me an heifer.*—On occasions of great importance, when two or more parties join in a compact, they either observe precisely the same rites as Abram did, or, where they do not, they invoke the lamp as their witness. According to these ideas, which have been from time immemorial engraven on the minds of Eastern people, the Lord Himself condescended to enter into covenant with Abram. The patriarch did not pass between the sacrifice, and the reason was that in this transaction he was bound to nothing. He asked a sign, and God was pleased to give him a sign, by which, according to Eastern idea, he bound himself. In like manner God has entered into covenant with us; and in the glory of the Only Begotten Son, who passed through between God and us, all who believe have, like Abram, a sign or pledge in the gift of the Spirit, whereby they may know that we shall inherit the heavenly Canaan.

THE STARS AND THE PROMISES.

Dr. Miller in his notes on this lesson has the following beautiful paragraph:

Once before God had given Abram a promise, using the dust under his feet for illustration. Thus even the dust was made sacred to him. Whenever he looked down at it as he walked, he would think of God's promise and of the countless family that was promised him. But now God gives him another sign. This time he pointed him to the stars. His seed should be as the stars. He bade the patriarch count them. Modern science makes this promise still more wonderful. Dr. H. W. Warren says: "Train a six-inch telescope on a little section of the Twins, where six faint stars are visible, and over three thousand luminous points appear. The seventh magnitude (those just invisible to the naked eye) has thirteen thousand stars; the eighth, forty thousand; the ninth, one hundred and forty-two thousand. There are eighteen million stars in the zone called the Milky Way." Thus the stars are absolutely innumerable. The promise was, therefore, far greater than Abram knew. In a sense all the vast multitude in heaven, which no man can number, belong to his seed, for Christ was in that seed and all the millions of the saved are saved through him. As

long as Abram lived, every night with its stars brought him a reminder of the divine promise. The same stars shine for us these winter nights; when we look up at them ought we not to be reminded of the faithfulness of God? The stars also suggest the brightness of the promises. Like the stars, too, the promises grow in brightness and splendor as we look more deeply at them. A mere shining point in the sky, when seen through the telescope becomes a brilliant sun. So the promises of God's word which at first seem only plain, simple words to the eye, as we look more closely at them and see them through the lens of faith, become great and splendid suns, streaming with glory, blessedness and joy.

Do you think the Lord will be satisfied with what you can spare of the "strait" of your full measure? Has it never occurred to you that God demands, not what you can spare but what you will miss; that he requires a real sacrifice at your hand?—*Pollock.*

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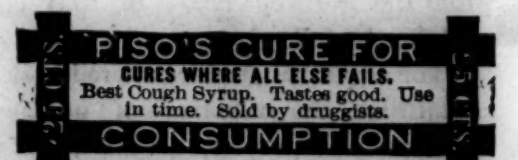
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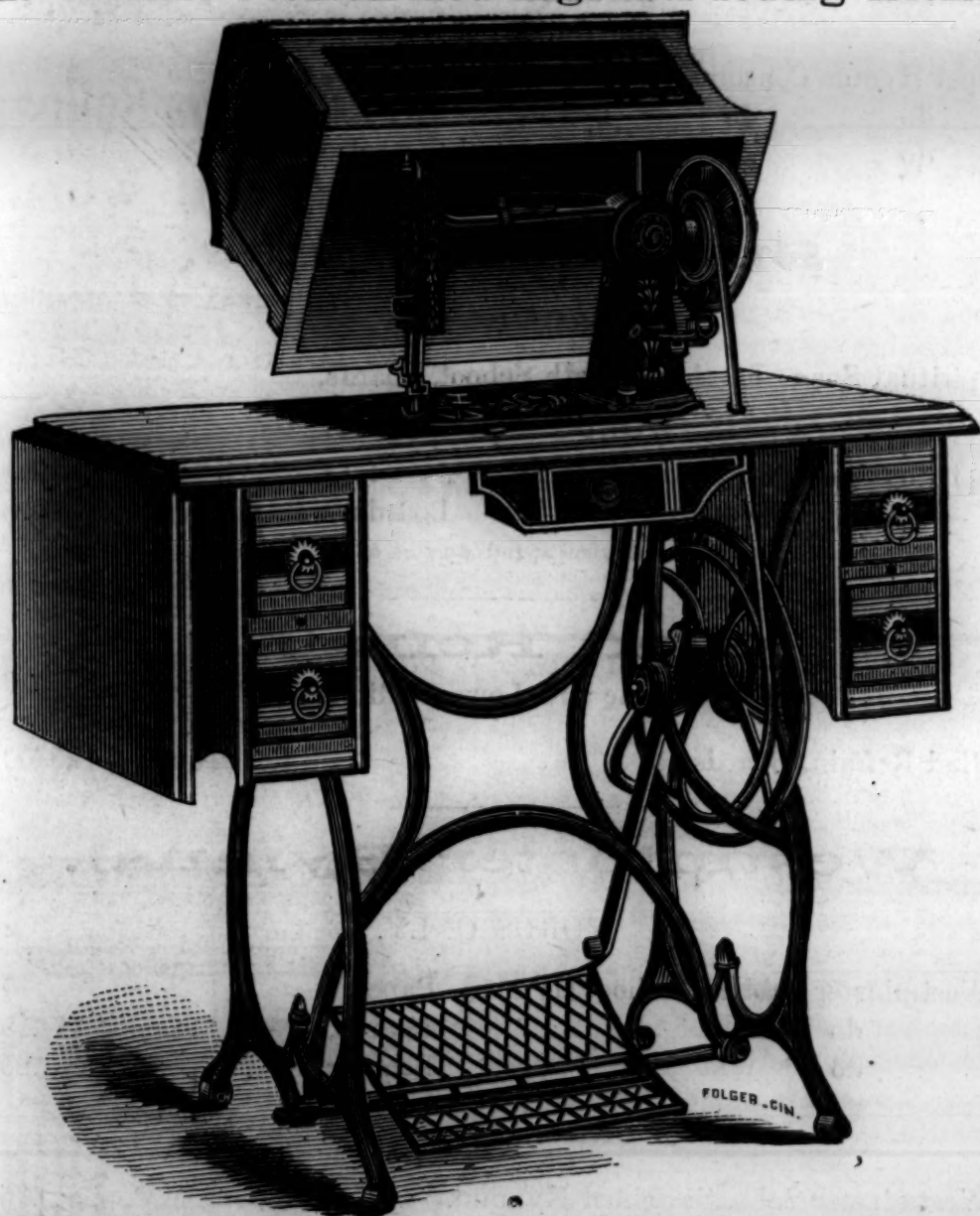
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News of the Week.

It is reported that Jesse James is alive and is residing near Phoenix, A. T. . . . The Senate has passed the bill appropriating \$150,000 for a public building at Los Angeles. . . . The Senate yesterday defeated the proposed Woman Suffrage amendment to the Constitution. . . . Farwell of Illinois took his seat in the Senate last week. . . . W. S. Bate (D.) has been elected United States Senator from Tennessee. . . . Philetus Sawyer (R.) has been elected United States Senator from Wisconsin. . . . One man was killed and fifteen cars were wrecked by the explosion of 200 cases of powder on a Missouri Pacific train near Fort Scott, Kan., last week. . . . Frank Holmes was eaten by wolves in Delta county, Mich. . . . The rumors of an impending Franco-German war are made light of at London, Paris and Berlin. . . . The appearance of cholera has caused great excitement in Chili. . . . Goschen was defeated for Parliament from the Exchange division of Liverpool. . . . An unknown vessel was wrecked near Halifax on Tuesday night. . . . The election contests in Germany promise to be very exciting. . . . The headless and mutilated body of a man, shipped by express from New York, was discovered in a trunk at Baltimore last week. . . . Pete McCoy and his trainer, John Files, have been fined and sentenced to imprisonment at Cleveland for engaging in a prize-fight. . . . The Pacific Coast Republicans will try to unite on a candidate for a place in the proposed Interstate Railroad Commission. . . . The Knights of Labor have asked Cleveland to veto the Interstate Commerce bill. . . . J. Marion Brooks will probably be confirmed as United States Attorney for the Southern District of California. . . . A woman was killed at Mayfield by the bite of a tarantula. . . . A bill reported to the House provides heavy penalties for importing adulterated wine or liquors. . . . Secretary Manning recommends that \$20,000 be added to the Deficiency bill for guarding the seal fisheries. . . . The Yellowstone Park bill was passed by the Senate. . . . Lord Salisbury was a little less vague in reference to Irish affairs than the Queen in her address. . . . Gladstone is in fine spirits. . . . Sir Michael Hicks-Beech made a lame defense of his course in Ireland. . . . W. H. Smith did not prove a success as leader of the House. . . . The Chamberlain-Harcourt conference will meet next week. . . . An English man-of-war will be sent to Canada next spring to assist in enforcing the fisheries regulations. . . . The Senate has instructed the Secretary of War to investigate the alleged obstruction of the Columbia river by salmon fishers. . . . R. M. Turner is an applicant for the position of Postmaster at Oakland. . . . The House passed the River and Harbor bill. . . . The Agricultural Experiment bill passed the Senate. . . . The Attorney-General is still considering the Interstate Commerce bill. . . . The Electoral Count bill has been returned to the President for his action. . . . The employees of the Gregory mine, at Gregory, M. T., have seized the town and now hold two officers of the company as security for their overdue wages. . . . An ice gorge in the Susquehanna has caused the partial inundation of Port Deposit, Md. . . . The British bark Aberfeldy has been sunk by a collision near Lowestoft, England.

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